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A SUMMER SESSION

FOR the first time in the long history of Princeton Seminary classes will be held this year during the months of June, July and August. The momentous decision to add a twelve weeks' summer term to the regular academic year was taken by the Faculty and Trustees after both bodies had become convinced that the situation in the Church and nation was such as to make it highly desirable that theological students be given permission to accelerate their course.

Those mainly responsible for this decision were well aware of its implications. No amount of book work can be a satisfactory substitute for the pastoral activities in which students have traditionally engaged during the three months' interlude between the spring and fall terms. For in the preparation of a candidate for the Christian ministry, practical experience in an urban or rural parish represents what the laboratory does in the training of the future chemist, and the tool shop in the training of the engineer. The Faculty and Trustees reasoned thus, however: The desolation in our parishes is such, through the large number of men who have responded to the chaplaincy call, and the demand for more chaplains is so great, that the Seminary should give students who so desire the opportunity to accelerate their course and get ready at the earliest possible moment for full-time service in the work of the ministry.

The members of the Faculty, in making their decision to be personally on duty for the summer, laid aside plans which they had made for other summer activities, and, with buoyant devotion, placed themselves at the service of the Seminary, with no thought of extra remuneration. As regards the success of the project, they are moved by this hope. They believe that, while attendance at the summer term will be upon a purely voluntary basis, the hope will be justified that the students who attend will, by their zeal and their intense concentration upon study, be able to overcome the educational disadvantages inherent in any scheme of acceleration, whether in university, college, or seminary.

The summer courses will be open not only to the regular students of Princeton Seminary; students will also be admitted from other seminaries which may not provide summer courses themselves. Such students, when duly admitted upon the basis of satisfactory credentials, will receive credit for the work they do and return to their own institutions. Ministers may also attend who desire to take refresher courses or begin work looking forward to a higher degree in theology. The second period of the term, from July 12 to August 20, which falls within the common vacation period, should prove particularly attractive for ministers.

The success of this new venture will depend to a great extent upon the spirit of those who take part in it as students and as teachers. In a community throbbing with activity, much of which centers upon the preparation of men for warfare, where shrill voices of command and the sound of tramping feet re-echo all around, it will be ours in the Seminary this coming summer to address ourselves to the speedier preparation of new soldiers of Christ.

If it is said that such preparation cannot be sped, the answer is this: All depends upon the spirit in which the work is carried through and upon the degree of utter consecration manifested by those who undertake it. In the meantime unprecedented tasks await the theological student of today, in church parishes among the folks at home, in camps and barracks, on warships and war fronts in every part of the world where American soldiers, sailors or airmen are engaged in this titanic conflict.

Princeton as a community has, from its earliest history, been associated with loyalty to the concerns of church and nation. The community does not falter now in any of its institutions. Princeton Seminary looks forward to adding a new chapter to her annals by devoting her campus unreservedly this coming summer to the service of Jesus Christ and His Church, within the framework of national and world need.

J. A. M.

CHRISTIANITY AND CONTEMPORARY CIVILIZATION*

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EVER since St. Augustine penned his *City of God* in a time of troubles strikingly like our own, Christians have pondered and re-pondered the subject set for one of the evening forums of last summer's Princeton Institute of Theology. What is the relation of Christianity to what we call "civilization"? How has the relationship come to be what it is today? What is it likely to be in the future? A cursory examination of any well-stocked library will reveal what a store of literature there is already in answer to these questions—certainly enough to discourage anyone, particularly a layman, from attempting to add anything to the accumulated wisdom of twenty centuries.[1] But our generation—particularly our younger generation—demands its own answer, in its own idiom, in its own time.

Students who leave our universities almost daily to join the armed forces are vaguely aware that both "Christianity" and "civilization" are involved in this war, along with American national interest. But patriotism is more real to them than the concept of civilization, and even the comparatively elusive idea of civilization is more real to them than Christianity. Their studies have taught the more thoughtful of them that there was a time in the Middle Ages when Christianity both shaped and dominated western civilization. As they look about their own world, they see that Christianity neither shapes nor dominates even our own civilization, let alone other civilizations which have been drawn into permanent contact with ours in an interdependent world. They are quick to draw the obvious conclusion about the future. Christianity may be admirable; it is certainly useful; it may even be true. But it is "through." "History" appears to be against it—and youth is apt to view callously anything which has no apparent future.

The question which this paper suggests for discussion, then, is the question of Christian destiny, the destiny of Christianity *in history*, with reference to civilization. Whether such a question is of any real interest to Christian ministers and laymen, the present writer does not profess to know. But he is sure that it is of interest to the more thoughtful of the younger generation (who will have much to do with the future of both Christianity and civilization). And he is convinced that it should be of compelling interest to the church in general, for reasons which are worth suggesting briefly.

Almost alone among world religions, Christianity has a keen awareness of time —straight-line, irreversible time. The Apostles' Creed is a record of events which happened but once, at a particular place and a particular time. Unlike the incarnations of oriental religions, the Christian Incarnation was a unique event in time. Thus all other events in history must be unique, in the sense that they never recur exactly as they first happened. To the Christian, history never repeats itself. This is, of course, not the whole story. Jesus

* Address delivered at the Princeton Institute of Theology, July, 1942.

[1] Even recent literature on the subject is extensive, but one brief study may be of particular interest to Princeton alumni: Arnold J. Toynbee, *Christianity and Civilization* (Burges Memorial Lecture), London, 1940.

was born, died, and rose again but once; but through Christ, his followers are constantly born again. Time, to the Christian, is always in tension with eternity; the unique event in history has a significance which is supra-historical; uniqueness is balanced by recurrence *sub specie aeternitatis*. When the tension is relaxed at either pole, Christianity loses its vitality and meaning. When the sense of the temporal is weakened, Christianity becomes little more than an oriental mystery cult; when the sense of the eternal is weakened, Christianity becomes mere ethical culture. The essential point for the moment is that, of all living religions, Christianity can least afford to ignore such a question as the present one, the question of its changing relationship to civilization within the dimension of time. If history is so important to Christianity, then there is something unique and supremely significant about the tension which exists between Christianity and civilization at any given moment, and particularly today.

Most readers of these pages would have no difficulty in defining "Christianity" to their own satisfaction. But how many of us could define precisely what we mean when we use the term "civilization"? Obviously it is a more inclusive word than religion. Religion is a part of civilization; but civilization is not a department of religion. Obviously it is a less inclusive word than culture. We speak of primitive cultures; but a primitive civilization is a contradiction in terms. To the ordinary English-speaking person, civilization is a higher state of culture, with profound emotional and moral overtones which the word culture does not possess. This moral significance is so profound, in fact, that we often say that "civilization" is at stake in this war, that if the United Nations are defeated, "civilization" will be destroyed. What do we mean by the word when we use it in this way? Do we mean that we as Christians must be deeply concerned about the fate of the temporal phenomenon which we call civilization? Do we mean, further, that the fate of Christianity itself is somehow linked with the fate of civilization? Do we mean, finally, that Christianity and contemporary civilization are essentially the same thing, that the one must rise or fall with the other? These are important questions, and there is a great deal of confusion about them.

The answer suggested here lies in four propositions: first, that Christianity and civilization are by no means the same thing; second, that there is, on the other hand, and has always been, an *affinity* between the two which is of supreme importance to both; third, that civilization has come so close of late to absorbing or distorting Christianity, that Christianity has well-nigh lost that indispensable element in the survival and expansion of all great historic movements, *a sense of its own destiny in history*; and finally, that the recovery of this sense of destiny should be perhaps the most important concern of the Church today.

The Idea of Civilization

There are so many well-meaning persons in America today who tend to identify Christianity and civilization that it may be worthwhile to devote some space to a brief analysis of the idea of civilization, as honestly and objectively as is possible in the case of an idea for which men are willing to die.

We sometimes forget that the concept is only two centuries old. True, the word can be traced back to the Latin *civilitas*, which Roman authors used to describe the politeness and amiability of the well-bred and urbane citizen, particularly the "civility" of superiors to inferiors. Dante used it to describe the totality which his contemporaries called "Christendom." But it was Voltaire and his fellow-philosophers in eighteenth-century France who infused the word with meaning and gave it to the peo-

ple. To these philosophers, "civilization" was the antithesis of everything which they understood by the words feudalism, barbarism, superstition, and ignorance. In other words, it was inseparable from the idea of progress, from the idea of a higher which has grown out of a lower in time. In spite of scientific refinements and qualifications, sociologists still think of the contrast as fundamentally historical: civilization in the opposite of primitivism, both to the scientist and to the man in the street.[2]

But what are the overtones of the word? What are the elements which every person who uses it would recognize as part of its significance?

There are many such elements: technological, economic, political, intellectual, aesthetic, and moral. The idea of civilization is a very complex idea indeed, and it is all too easy to distil out of it what each of us would like to believe is its essence, then to cast the rest away. To take but one example, the technological. Most of us have a healthy hatred of the term "bath-tub civilization." But there is no escaping the fact that the eighteenth century associated the progress of inventions with civilization, and that contemporary western civilization is not only based upon a unique technology, but conditioned by the mental habits which have followed upon technical change. There are even those who have written of civilization as the triumph of the fork and the tooth-brush. Our technology is at once the glory and the nemesis of our civilization. Is it blasphemy to associate certain civilized ideals with their technological accompaniments: decency with sanitation, for instance, sociability with the telephone, mercy with sulfanilimide? And so with other important and indispensable elements in the concept of civilization: material plenty based upon a widespread commerce and a vigorous industry, stable government, scientific method as the "civilized" way of knowing and controlling the material forces of the universe, and an artistic achievement which is all that "primitive art" is not.

In the last analysis, however, the essence of civilization to the ordinary person is moral, in the broadest sense of the word. Civilization is a way of living together, a way of dealing with the obvious fact that there are a great many human beings crowded together into the various fertile areas of this earth of ours. Most of the world's civilized thinking about social questions has been devoted to the problem of controlling man's animal passions, of finding a remedy or substitute for force and violence. Of all the remedies suggested, three have been particularly important in the history of western civilization: custom, legality, and utility. Yet the moral core of contemporary civilization is something more than custom, legality, and utility. It is almost impossible to define, but it is to be found somewhere in words of the most various historical origins: human dignity (from the classical period), chivalry and gentility (from the Middle Ages), humanity and tolerance (from the eighteenth century), freedom and order (old words with a nineteenth-century ring about them), and finally two very old words which are in eternal tension with each other, justice and mercy. Somewhere in these words and in their over-tones lies the essence of civilization to the ordinary man. The one-time editor of *PM*, who has a way of putting things in a nutshell, would say that civilization is simply not pushing other people about. And there is more than a little truth—homely, American truth, to be sure—in Mr. Ingersoll's phrase.

Christianity and Civilization

So much for the idea of civilization. What part has Christianity played in shap-

[2] See *Encyclopedia of the Social Sciences*, s.v. "Civilization."

ing both the concept and the reality of this civilization of ours?

It is important at the outset to be clear about the small extent of Christianity's influence upon all but the moral element in contemporary civilization. During the Middle Ages, to be sure, Christianity had a profound effect upon art and science, upon economic expansion, and even upon technological development. But it is next to impossible for a historian to maintain that Christianity played any really decisive part in stimulating the amazing technological, economic, scientific, and artistic achievements of the past four centuries. It is quite irrelevant to point to great inventors, scientists, and artists who were believing Christians. It is equally irrelevant, on the other hand, to point to the long conflict between organized Christianity on the one hand, and production for profit, scientific discovery, and secular art on the other. In all but the moral and social realm, it is just as unsafe to say that contemporary civilization is the *product* of Christianity as it is to say that contemporary civilization has arisen *in spite of* Christianity.

In the realm of individual and social morality, however, most historians would agree that western civilized ideals are fundamentally secularized versions of Christian ethics. What the philosophers of the Enlightenment called "civilization" was actually a translation into more comfortable and this-worldly terms of something which an earlier age had called "Christendom." "Life, liberty, and the pursuit of happiness"; "liberty, equality, and fraternity"; "freedom of speech, freedom of religion, freedom from want, and freedom from fear"—perhaps not one of these familiar slogans of western civilization is recognizably Christian, but each has Christian roots which are familiar to even the most secular-minded student of history. There are other roots as well: Greek and Roman, Teutonic, even Oriental. But it remains true that contemporary western civilization, at least, owes more of its moral and social ideals to Christianity than to any other single source.

There is apparently much in contemporary civilization, then, which is not the product of Christianity. But the core—if there is any longer a core—is Christian. To be more accurate, the core is a secularized version of what was once called "Christendom." The paradox of our age may perhaps be stated very simply: Christianity has apparently become thoroughly "civilized" at a moment when civilization is no longer "Christian," at least not consciously so. What is the historical significance of this fact? How did it happen? How far has the relationship between Christianity and civilization changed in history?

Unlike many primitive and semi-primitive religions of which we have record, Christianity was born into an already-existing civilization, that of the Roman Empire. The Jews were, of course, not an integral part of this civilization; but they certainly were not "barbarians," like the Goths and Vandals. Christianity spread first from city to city, not among the *pagani* or country-dwellers. The same phenomenon was to recur many times in Christian history, in movements such as those led by the mendicant friars, the Protestant Reformers, the American evangelists. It is certainly going too far to say that Christianity is a city-dweller's religion; but it is not too much to say that from the beginning it has shown an unmistakable affinity for what we have defined as civilization.

Some three hundred years after its beginnings, Christianity "captured" the civilization which had nurtured it—that is, it captured the governmental machinery and much of the ruling class. Then that civilization collapsed. It is pointless here to debate the question of Christianity's responsibility for this collapse, which Gibbon

made so much of. The important fact is that Christianity itself not only survived the wreck of Roman civilization; Christianity actually preserved whatever elements of classical civilization are still a part of our own heritage.

The period which we call the Dark Ages was one of profound trial and crisis for Christianity. The layman tends to think of the whole period from the fall of Rome to the Renaissance as a time of Christian triumph. The fact of the matter is that the masses in western Europe were not really "Christianized" in even the most elementary sense of the word until at least the eleventh, possibly the twelfth century. Let anyone who seeks encouragement about the present plight of Christianity read Bishop Gregory of Tours, who wrote in the sixth century. He will probably come away from the experience with two convictions: first, that Gregory's age was certainly less "civilized" than ours; and second, that it was possibly even less "Christian."

By the time of Dante and Thomas Aquinas, however, the triumph of Christianity was complete, or as nearly so as it has ever been in western history. From the point of view of Christian ethics, of course, men in general were probably just as far from realizing the Sermon on the Mount in their individual and collective lives in the thirteenth century as they were in the sixth or are in the twentieth. There was a profoundly secular side to the thirteenth century, which was to become the seed of modern culture. But the essential point is that by Dante's time there was no longer any real alternative in men's minds to Christianity as the ultimate explanation of the meaning of life. Christianity was not only authoritative, it was now reasonable as well. The Christian world-view not only infused all the other aspects of culture—art, literature, science, social ideals—it was vigorous enough to take up into itself all competing world-views, such as Aristotelianism, and to form what scholars loosely call a cultural synthesis. The twelfth and thirteenth centuries saw the birth of the only true Christian civilization in history. Each term of the phrase is equally important. This age, to which many Christians today look back with nostalgic longing, was an age in which Christianity and civilization went hand-in-hand. The High Middle Age was not a period of desperate struggle for existence, as earlier and darker centuries had been. It was a period of technological progress, economic expansion amounting almost to a revolution, and brilliant artistic and scientific achievement. Those who like to think that Christianity flourishes best in the wilderness rather than in civilization should compare the quality of Christian life and thought in these two centuries (the 12th and 13th) with the religious neuroses and perversions which characterized the centuries which followed (the 14th and 15th)—centuries of war, famine, plague, and disaster during which civilization certainly lost rather than gained.

Somewhere between the death of Dante and the appearance of Descartes, this Christian civilization of the Middle Ages disintegrated. For a long time the idea of a Christian civilization persisted in the word "Christendom," but by the eighteenth century even this was a hollow shell. Since the French Revolution, it is hardly too much to say that contemporary civilization has not been even nominally Christian, at least on the European Continent. We have reached the stage, in other words, in which the Christian elements in civilization are half-conscious historical memories, transmuted into secular imagery. There is no need to tell the story in any more detail. True or false—and in broad outline it is certainly true—this story is part of the mental furniture of every school-child who has had a smattering of European history. What has been the result? What has been the effect on Christian thinking?

Two Contemporary Fears

The result has been (to recall the famous opening words of the *Communist Manifesto*) that "a spectre is haunting Europe"—or perhaps it is better to say that there are two spectres, and that they are haunting not only Europe but the whole civilized world, wherever people are at all concerned about Christianity. One might be called *the spectre of oblivion*—the fear that Christianity is doomed to wither away and be lost in the wreck of all religion in contemporary civilization. The other might be called *the spectre of metamorphosis*—the fear that Christianity is doomed to perversion, to transmutation into a religion of nation or class or race.

The root of the first fear is the development of science as a way of knowing and of controlling. Seven centuries ago, the Christian Church had a virtual monopoly of the techniques of human knowledge and control of universal forces. The Renaissance and Reformation together managed to break this monopoly, without substituting any other for it. Like corporations under an ideal Sherman Anti-Trust Act, economic truth, political truth, aesthetic truth, and religious truth were left to compete with each other for a place in the sun of men's allegiance. Then a new pretender to monopoly began to absorb one after another of the competitors. Economics became a "science," politics a "science," as the knowledge and control of nature had already become. Some day historians may date the high-water mark of this new monopoly, this Scientific Civilization, in the later nineteenth century. But the fear is still with us that we are witnessing not a cycle in the development of civilization, but rather a unique and irreversible event, a permanent triumph of science over religion as a way of knowing ultimate truth and of controlling human destiny.

Obviously science is not the vigorous, self-assertive, bumptious youngster she was not so long ago. She is not so sure of her own object or method as she was a century ago. Distinguished scientists today speak of their equations and formulae as "patterns" rather than as "laws"—patterns which are constantly adapted by human intellect to fit objective reality ever more closely, but never to completeness and perfection. But this is merely to say that science has recently acquired the humility which great religion acquired some time earlier through bitter struggle. It is not to say that the newer theories in physics have settled the conflict between science and religion in favor of religion, as some popularizers have assumed. The present *modus vivendi* between the two—you go your way and I mine, on different levels—is not a healthy or stable settlement, as anyone knows who is engaged in teaching undergraduates. The first sharp fear that God was dead, which stabbed the hearts of ordinary people in the eighteenth century, has been replaced by the more comfortable fear that God has been outgrown: civilized man feels now that he will be able to put away childish things as science steadily narrows the area of the unknown and the uncontrollable. This is the first fear—and the evidence is that it is by no means a dying fear.

The second fear is even more deadly today than the first. Deep down in his heart, contemporary civilized man knows that science can never be a true substitute for religion. If truth be defined as what ultimately satisfies the whole of man, it is perhaps clear enough after four centuries' experience with a ripe and sophisticated science that knowledge and control on the purely natural level are not enough. Most undergraduates will readily admit this. But the question is, Why Christianity? As many might point out, there have been an infinity of other religions in the past; Christianity itself is split up into a multiplicity of sects today; and our own eyes have seen the birth of tremendously pow-

erful competing "religions" which appear to satisfy all those non-material cravings which are left unsatisfied by science: nationalism, class-ism, and racism.

Religions have gone through metamorphosis before in history. In fact, to the historian of religion, Christianity itself is one of the prime examples, growing as it did out of Judaism and taking up into itself many elements of the surrounding Hellenistic civilization. The danger of perversion is, of course, no new thing in Christian history. From Gnosticism to Christian Science, from Montanism to Jehovah's Witnesses, the church in the broadest sense has fought against what it has called "heresy," in the conviction that *corruptio optimi pessima.* There is a real sense in which eighteenth century rationalism, French Revolution nationalism, Marxian Communism, and German National Socialism are all Christian "heresies," each seizing upon some Christian principle and perverting it, each successively carrying the perversion further and further until the result approaches that absolute transvaluation of values which theologians describe as "demonic." Like the Pelagians, the rationalists and French Revolutionists minimized the dignity of God, but they never lost their high regard for the dignity of man. Marxian materialists went further in attacking the dignity of man as well as of God, but they have never forgotten to think of mankind as a whole, of society as governed by universal law, and of feeding the hungry as a human duty. Nazism goes so far in the direction of perversion that one has to go back for a parallel to the Black Mass, which both fascinated and repelled neurotic religious natures at the close of the Middle Ages. Such parallels are comforting, of course, but it is the *progressive* nature of these heresies which is at the root of the second fear. Each one appears to be worse than its predecessor, and we sometimes shudder to think what the future may bring forth.

To sum up these two fears as simply as possible: if Christianity has shown such a clear affinity for "civilization" as has been suggested; if it was born into a civilization, preserved a civilization, and finally helped to create a civilization; if this last civilization has apparently become progressively less and less Christian as Christians have become more and more "civilized"; what of the future? Does the future inevitably belong either to science or to perverted religion? Is there no alternative—a new Christian civilization? The question is not whether Christianity deserves to survive. The question is whether it *will* survive in view of the apparent trend of contemporary civilization.

The Sense of Destiny

How this question is being answered today had better be left to the reader, who will know contemporary Christian life and literature far better than one in academic life. To this lay observer, however, the current answers appear to fall into two main categories: first, a kind of heroic defeatism, more reminiscent of Stoicism than of Christianity, which says in effect that Christianity is about to "re-enter the catacombs" and that Christianity will come out the stronger for it; second, a kind of eager willing, which says that Christianity will survive for new and greater triumphs in history *if only* it will do this, or that, or some other thing. What appears to be lacking in Christian literature today is the sense of Christian destiny, the sense of the future. If this paper had a text, it would be from a very heretical source, from Nietzsche: "Why is there so little fate in your looks?" "Fate" is not a Christian word—particularly not a Calvinist word. But if "destiny" be substituted, the query might stand both as judgment and challenge to contemporary Christianity. Why is there so little destiny in our looks today? Thomas Mann has written a book called *The Coming Victory of Democracy.* How many

books have appeared recently on "the coming victory of Christianity"? A few, undoubtedly. But the ordinary observer can hardly be blamed for his impression that most of them are written by the lunatic fringe, by the followers of Judge Rutherford and their like. How many of our religious leaders are really concerned about answering the two fears about the destiny of Christianity in history, in time, with reference to contemporary civilization?

Many readers will reply, "But why is this sense of destiny so important? All fanatics from Mohammed to Hitler have had it. Even if one ignores the fanatics, remember where the rational and enlightened belief in the inevitability of human progress brought us by the end of the nineteenth century. A little destiny, like a little knowledge, is a dangerous thing. Perhaps we are better off today with our humble expectations about catacombs and our 'if only' hopes and fears than our Calvinist forebears with their overweening confidence about the future. Unlike our nineteenth century ancestors, we at least know that we are responsible participants in history, that both civilization and Christianity depend upon our actions and choices in history, rather than upon some vague but irresistible cosmic law of progress."

Such a criticism is all but unanswerable. But there is no escaping what Tawney calls "the central paradox of religious ethics," namely that "only those are nerved with the courage to turn the world upside down, who are convinced that already, in a higher sense, it is disposed for the best by a Power of which they are the humble instruments."[3] Here is the central problem of Christianity's relation to contemporary civilization. Most historians would agree that the movements which have shaped civilizations have almost invariably had a strong sense of destiny—perhaps more properly, of predestination. It was so with early Mohammedanism, with Paul and Augustine, with Calvin and Cromwell, with Danton and Robespierre, with Karl Marx. It sometimes seems as if the most encouraging thing about the present world situation is the fact that the Nazis have always been a bit uneasy in their conviction that the forces of history were on their side, and that they are apparently beginning to lose what conviction they once had. But where is this sense to be found among present-day Christians? Perhaps it is more readily to be found among the ordinary run of those who call themselves Christians rather than among our leaders. How many of us have been moved and startled in recent days by remarks such as, "Hitler can't possibly win—God won't let him"; or "This war doesn't prove that Christianity is wrong—it took the war to show that Christianity is the only possible solution"? Here is something of the "naïve Utopianism" which some of our leaders are busily engaged in castigating, but it has a ring of destiny about it. Behind it is a simple and inarticulate conviction that things can be pushed so far, but no farther; that Christianity is intimately related to the best of our civilized ideals; and that both Christianity and civilization have a future.

Christianity and History

Is there any sound historical reason, any intellectually respectable reason, for believing that the ordinary Christian is right, that Christianity not only will survive, but may once again come into a more organic relationship with its surrounding civilization? Perhaps there is, provided we are willing to think clearly about the two aspects of history which together—and only together, in tension with each other—give history its meaning. These are the aspect of recurrence or cycle, and the aspect of unique occurrence or straight-line progression.

Emphasis upon the first aspect, that of

[3] R. H. Tawney, *Religion and the Rise of Capitalism* (New York, 1926), p. 109.

cyclical recurrence, is creeping back subtly and steadily into historical thinking today, filling the vacuum left by our disillusionment with a too-easy belief in progress. In some respects, the belief that history is fundamentally cyclical in character is a natural and sometimes even a healthy belief—certainly it is a common occurrence in times of violent transition. It was the dominant conception of history in classical times and was revived during the Renaissance. There is a curious contemporary expression of this view in Professor Sorokin's Lowell Lectures, *The Crisis of Our Age*. To quote a chapter heading, the author is much interested in "The Rhythm of Domination of Systems of Truth in History, and its Reason"; that is, the rhythmical recurrence of faith, reason, and sensation in three main cycles of culture. He adduces qualitative and quantitative evidence (neither altogether convincing) to prove that scientific discoveries reached their peak in the nineteenth century and are now falling off, that "sensate" art is dying, that empiricism is played out, and that we are on the verge of a return to an "ideational" or symbolic culture like that of the early Middle Ages, in which ideas will be more real than things and in which our leaders will be saints and seers rather than scientists and engineers. Needless to say, the book has been caustically reviewed in the learned journals—and with some reason. It is a curious compound of sharp insights, naïve historical judgments, and doubtful statistics. But it is of considerable interest as the work of a sociologist who has more sense of the destiny of religion *in history* than most religious writers. There *is* a certain recurrence in history, particularly in the realm of art, religion, and the search for truth in general.[4] There is even evidence, perhaps, for the broad fact that when one technique of getting at truth is pushed too far, whether it be Medieval idealism or contemporary pragmatism, a whole civilization may swing rapidly away from the worn-out technique to a new—or rather to an older technique long neglected. In this lies a certain comfort for those who are haunted by the fear that Christianity may wither away before the light of scientific method.

There is no escaping the fact, however, that Christians cannot be satisfied with a purely cyclical view of history, for reasons already suggested. The danger that our reversion to cyclical ideas may signal the transformation of Christianity into an oriental mystery cult has recently been pointed out in a brilliant article by Lynn White, Jr.[5] There is always something unique, something unpredicted and unpredictable, something that has never occurred before and will never occur again, in any moment of time. Luther had a sense of this when he talked of the "new dawn" which was the Reformation, and the "morning star" which had arisen to give everything a new appearance.

> For this you shall know, that God's word and grace is a passing shower of rain, which never comes again where it has once been. It was with the Jews, but what is gone is gone, they have nothing now. Paul brought it into Grecian-land. What is gone is gone again, now they have the Turks. Rome and Latin-land had it also, what is gone is gone, they now have the Pope. And you Germans must not think that you will always have it. . . . So grasp on and hold to, whoever can grasp and hold.[6]

Oliver Cromwell had something of the same sense in his searchings for "dispen-

[4] See the article already cited on "Civilization" in *Enc. Soc. Sciences*; and cf. Etienne Gilson, *The Unity of Philosophical Experience*, New York, 1937.

[5] "Christian Myth and Christian History," *Journal of the History of Ideas* (April 1942), pp. 145-158.

[6] *Luthers Werke* (Weimar edition), Vol. XV, pp. 31-32; quoted by Hans Lilje, *Luthers Geschichtsanschauung* (Berlin, 1932), pp. 117, 142.

sations" and "providences"—signs of the unique workings of God in particular moments of time. Tolstoy had a vivid sense of it in his famous argument that the "doctrine of non-resistance to evil by force must inevitably be accepted by men of the present day," to quote one of the chapter-headings of *The Kingdom of God is Within You.* His argument was that up to his day, force had always been at least decently clothed by reason and mercy; the avowed and nominal aims of force were above and outside of force itself; but now force for the first time was stripped of all pretense, naked, and therefore inevitably too horrible for men to bear; the acceptance of non-resistance was therefore historically "inevitable." Tolstoy was only putting into reasoned discourse what is an inarticulate conviction with many ordinary people today, the conviction that Christianity still has a destiny within history, that the present moment is in some way decisive for this destiny, in that total force may inevitably bring forth its opposite, total Christianity.

These are not so much answers to the two fears of contemporary Christianity as lines or directions along which our minds may legitimately move in the attempt to find answers. There is a cyclical movement in history which may favor religion in general and Christianity in particular within the observable future; there is also a straight-line movement which may bring a unique and unpredictable answer to the apparent triumph of force. The sense of Christian destiny cannot be recovered by a conscious act of will. It has been born and reborn in Christianity by what a historian would call the logic of events, and what a theologian would call the action of God in history. It has been impressed from the outside, so to speak, upon those who have tried to read the signs of the times not only with their hearts, but with their minds as well.

If anyone wishes to try his hand at reading the broad logic of events in our time, let him begin with the hypothesis that Christianity has always had and still has a unique destiny as a world religion. Christianity, like the other great world religions, appeared at a time in history when there was not the slightest technological or economic basis for a world civilization. That basis now exists. It has not yet produced a world civilization, but it has already produced an interdependent world. *Which of the remaining world religions—or, for that matter, which of the contemporary pseudo-religions of nation, class, or race—has the geographical distribution, the ecumenical sense, and the general affinity for civilization to become the core of a world civilization?* Before we jump to the obvious answer, we ought in all honesty to ask ourselves one further question: *which of the existing religions has the most compelling sense of its own historical destiny to accomplish just such a task?*

We are told that "civilization" is at stake in this war. We are told that "Christianity" itself is at stake. I prefer to believe that neither is at stake—by itself. There are civilized human beings and believing Christians fighting on both sides of the battle; and it is impossible to forget some of the more unlovely aspects of secular American culture and conscienceless American religion when we use such slogans. Civilization in some form is going to survive the present bloodshed; Christianity in some form is also going to survive it. What is really at stake is the future *relationship* between civilization and Christianity. The most strenuous attempt to be fair to our enemies, their motives and their ideologies, cannot blind us to the fact that their victory might conceivably destroy what is left of this relationship for all time. It is, after all, the very combination of scientific genius and perverted religion in Nazi Germany and Imperial Japan which brings to sharp focus the two fears of contemporary Christians: the fear of oblivion and the

fear of metamorphosis. Victory for the United Nations will certainly not assure a Christian civilization. So far as we can see, victory will not even make such an outcome probable. What is really at stake —and it is a tremendous stake when we think of it—is *the possibility of a Christian world civilization.*

Why then, with so much in the balance, is there "so little destiny in our looks"?

A TREASURE IN THE SEMINARY LIBRARY

Bruce M. Metzger, Ph.D.
Instructor in New Testament

AMONG the rare books in the Library of Princeton Theological Seminary is a parchment manuscript containing selections of the Greek text of the Gospels. Large in size and beautifully written with a careful script, occasionally ornamented with large letters of gold and red, the volume strikes the eye at once as a magnificent specimen of Byzantine craftsmanship. Could the book speak it would doubtless reveal fascinating accounts of its travels and previous owners. Part of its history, however, can be reconstructed with a fair amount of certainty from an examination of the style of its script, the character of its decorations, and the import of its rubrics and marginalia.

Its History

It was probably sometime during the eleventh or twelfth century that a Greek Orthodox church or monastery in or near Constantinople ordered a new church reading book of the Gospels. A church reading book or lectionary, it may be said, is a volume which contains the Scripture lessons appointed to be read throughout the year. Like most Gospel lectionaries this one is in two parts. The first part, called the synaxarion, provides the Gospel lessons during the ecclesiastical year, from Easter to Easter. The majority of lectionaries offer lections for Saturdays and Sundays only, but the Princeton manuscript has lessons for every day in the week. The second part, called the menologion, provides a list of lessons to be read on saints' days and festivals. These are arranged according to the months of the calendar year, starting from September 1st and running to August 31st.

It is this second part that supplies a few hints regarding the place of the origin of the lectionary. On September 1st, for instance, the rubric directs that services are to be held in two churches dedicated to the honor of the Blessed Virgin which, it says, are located "in the Copper Merchants' district and in the Forum." Contemporary historical sources reveal that these were well-known churches in districts of Constantinople, and indeed Baedeker's guide still points them out. Other rubrics contain references to prominent ecclesiastics of Constantinople as well as to a great fire that ravaged most of the city. In the light of these data, which as a group are found in only a few other lectionaries, the Princeton manuscript may be presumed to have originated for use in or near Constantinople.

Although the volume does not have a date on the title page, it can nevertheless be made to divulge its approximate age. A judgment regarding the time of its origin depends chiefly upon an examination of the style of its script. During the centuries the way in which many of the Greek letters were formed underwent certain changes. The most radical change came in the ninth century when Theodore the Studite, or some of his associates in the monastery of the Studium in Constantinople, elaborated a new and extremely beautiful form of running, or cursive, writing. Very soon thereafter it became fashionable to write books using these connected, minuscule letters, supplanting the earlier style of unconnected, uncial letters. Moreover, during the succeeding centuries not only did the shape of these minuscules undergo minute changes, but likewise the occasional

use of uncial letters with the cursives became more and more frequent. By comparing the style of the handwriting in this undated Princeton manuscript with the style of the script in medieval Greek documents which happen to be dated, it is possible to determine its age with a fair degree of precision. This comparison is made on a twofold basis. Volumes of facsimile copies of dated manuscripts must be searched in order to discover documents whose script presents the same general appearance and whose scribes employed the same style of handwriting. Likewise a count is made of the average ratio between the number of minuscule and uncial letters, and the significance of this ratio is interpreted from comparison with tabulations of such data arranged as to century. In accord with paleographical information derived in this manner, the Princeton lectionary can be assigned with some measure of confidence to the eleventh or twelfth centuries.

About two centuries after it had been made for use in or near Constantinople, the lectionary was taken to Alexandria. An inscription in Arabic, written near the beginning of the book and again at the close, tells of its new home.[1] According to this duplicated colophon the Rev. abu-al-Fath the son of the Rev. abu-al-Badr donated the lectionary to the Church of St. Saba in the diocese of Alexandria. Then follows a substitute for insurance against theft. "No one," warns the colophon, "has the authority to take it out of the church under any condition, and whoever transgresses this will be under the wrath of the eternal word of God, Whose power is great. Gregory, Patriarch by the grace of God, wrote this." For various historical reasons too involved to recount here, it seems best to identify this Gregory with the Melchite or Catholic dignitary of that name who was the seventy-fourth Greek Patriarch of Alexandria. At some time during his reign, which was a relatively long one, from about 1308 to about 1354, he inscribed in our lectionary his official anathema.

In spite of this malediction, however, the book was not only removed from the Church of St. Saba but also from Alexandria and the Patriarch's jurisdiction, and it made the journey which many a monk has made, before and since—the pilgrimage to Mount Athos, the Holy Mountain. On the terminal peak of this promontory jutting out into the Aegean Sea there is an autonomous republic comprising twenty monasteries, all of which belong to the order of St. Basil, with a population of nearly five thousand monks and lay brothers. It is not clear whether the lectionary was taken directly from Alexandria to Mount Athos or whether it went via the place of its origin, Constantinople. Perhaps it was by the latter route, for an examination of a modern printed catalogue of manuscripts at Mount Athos reveals that very few of them either came from or relate to Alexandria. Many manuscripts now at Athos, on the other hand, were secured from Constantinople.[2]

Here it remained in the Monastery of Iveron (whose name shows that it was founded by Iberians, or Georgians) until 1857 when it came into the possession of a Russian archaeologist named Sebastianoff. Twelve years later the great French bibliophile Ambroise Firmin-Didot purchased it from Sebastianoff. After Didot's death his valuable library was disposed of by a series of auctions. On April 11, 1885, Princeton Theological Seminary bought the volume through the instrumentality of one of her distinguished alumni, Caspar

[1] My colleague, Dr. E. J. Jurji, has very kindly placed at my disposal his intimate knowledge of Arabic and has not only translated the inscriptions but also answered certain questions regarding the style of the Arabic script.

[2] Inasmuch as the modern Greek scholar who compiled this catalogue did his work after the removal of the lectionary from Mount Athos, he naturally does not refer to it in his list.

René Gregory, who was one of the few Americans that have become professors in German universities. Thus, after traveling through many and varied lands, it made what we may hope was its last journey and has for over half a century lain in the archives of our Library.

Its Description

A more minute description of the external appearance of this volume will be in order. It is not a book to slip into one's pocket without noticing it. The manuscript has 338 parchment folios or 676 pages, each more than twelve inches high and ten inches wide. If one had to carry it far he would need a strong arm. The parchment is of fairly good quality and of moderate thickness. Ten of the folios are pierced by small holes, most of which were in the vellum prior to its receiving the writing. Many of the pages are stained by circular spots; these are very probably the drippings from a candle or lamp. Not a few other sacred manuscripts likewise have such marks, and we can conjure up an imaginative picture of their origin: of the lector, bending over the reading desk and holding a candle or lamp in his hands, reading the sacred text in the dusk to the listening congregation.

The parchment folios of this medieval codex were not put together in a haphazard manner. Because the flesh-side of vellum is lighter in color than the hair-side, it was necessary to exercise care in making a medieval book. Each quire of sixteen pages was made from four large sheets of vellum in such wise that wherever it is opened the two pages correspond in color.

The ink used by the original scribe is now a rich brown color, well preserved in almost the entire codex. On twenty pages scattered throughout the volume another hand has retraced with black ink parts of the text which were beginning to fade. The rubrics as well as occasional large initial letters are in red ink, usually retraced with gold. A modern (nineteenth century) bookbinder rebound the volume in pigskin covers. He must have done the work in great haste, for the forty-four quires have been bound in disorder. Worse than this, he trimmed the edges of the pages preparatory to gilding them and mutilated thereby scores of rubrics and other marginalia.

The writing is suspended from ruled lines arranged in two columns. These lines were made with a blunt pointed instrument drawn along a straight-edge. Some of the folios still have in the lower margins pin pricks which served as guides for the ruling. The other margins were undoubtedly pricked likewise, but, because of the perversity of the binder, no trace of them remains. By examining which side of the pin pricks is convex and which concave it is possible to determine how the vellum sheets were prepared for receiving writing. A quire of eight folios or sixteen pages was perforated at one operation and then twenty-two (or sometimes twenty-three) lines for writing were drawn in accord with one of the 150 patterns or ruling types known to paleographers.[3]

Its Ornamentation

The first page of the lectionary bears a remarkable and unusual decoration. Indeed, C. R. Gregory wrote that "this page is unique among the Greek manuscripts which I can recall, and I have seen only two or three with similar characteristics."[4] At the center of the page stands a large Greek cross richly decorated with red, blue, two shades of green, and gold. It is

[3] There is even a science of pin pricks! Professor E. K. Rand of Harvard has found that scriptoria and monasteries followed several procedures and patterns of pricking manuscripts. Sometimes it is possible to gather information about the place of origin of a manuscript from a comparison of its pin pricks with those in other manuscripts whose provenience is known.

[4] *The Independent* (New York), October 18, 1888, p. 1343.

surmounted with a half length figure of Christ (now partly obliterated) identified by $\overline{IC}$ $\overline{XC}$. The figure holds a book against his side with his left arm and extends his right hand in blessing toward another figure in the foreground of the lower left corner of the page. This figure is drawn at full length and is clad in a rich red mantle. While looking toward the cross, he holds in his left hand an open scroll to which his right hand points. He seems to be offering to Christ the scroll and, by implication, the books referred to in the scroll. The identifying name at the figure's head, which has unfortunately been obliterated, designates him as John, no doubt the scribe who wrote the scroll, and, by inference, the volume of which this page was originally a part.

This scroll in the decoration is inscribed with fourteen lines of Greek arranged in eight cola of twelve syllables each. Not a few inscriptions and colophons in other medieval Greek manuscripts are likewise constructed in this semi-metrical fashion. The translation of the inscription follows:

> "Unjustly deprived of not a little sweat, O Christ my God,[5] look at my labors with compassionate eye, and for this fact give me forgiveness, [even] remission of many faults. For with love do I offer to Thee the ten books, [namely the] lives and struggles of martyrs and saints; as an old man do I present these, having taken courage in such great providence [of Thine]—Bishop John."

This first folio of the lectionary is not an integral part of the codex and was probably taken from an older book. Not only does its ruling pattern differ from the two employed in the rest of the codex, but the inscription which it bears is certainly far from appropriate to what follows. It was plainly taken from another book of even larger dimensions than the present volume and trimmed to serve as an introductory page for the lectionary. The other book, which had perhaps become dilapidated, was a volume containing the lives of ten saints.

The next most elaborate decoration is the opening page proper of the lectionary. This decoration consists largely of circles containing trefoils or cinquefoils. The circles are grouped upon an eight pointed star outline and the whole is interspersed with graceful arabesques. The ornament is delicately delineated with red, blue, green, yellow, and gold which have lost but little of their brilliance. In the mid-part is a single clear space based upon four circles tangent to the center, and it contains in large gold letters with not a few ligatures the title of the first lesson. The translation reads: "The Gospel of the Holy and Great Sunday of Easter, from the [Gospel] according to John." Then follows the pericope regularly read on this day, John 1:1-17.

From a study of other illuminated manuscripts which happen to be dated by their scribes it can be learned that the style of the designs used in the various decorations in the Princeton lectionary was popular from the tenth to the twelfth centuries. Thus the ornamentation provides some confirmatory data for determining the age of the manuscript.

Its Importance

This lectionary is not merely a handsome specimen of medieval calligraphy, but it is likewise important as a witness to the text of the Gospels. To be sure, it is not a very early witness. It cannot be compared in the same breath with, let us say, Tischendorf's remarkable discovery, made nearly a century ago, of codex Sinaiticus. But still this manuscript supplies a bit of evidence for the reconstruction of the history of the New Testament text.

[5] The reference, which is sufficiently startling, is no doubt to the bloody sweat of our Lord in the Garden of Gethsemane (Luke 22:44).

Since the publication in 1881 of Westcott and Hort's monumental edition of the Greek New Testament, investigation of the development of families of text has proceeded apace. Through the work of B. S. Streeter and Kirsopp Lake at least one more family of the New Testament text has been isolated, and the limits and relations of the others have been more sharply defined. Moreover, Hermann von Soden has charted the course of the later development of the Greek text. Even though his work is unfortunately marred by many inaccuracies, still no one else has made such a comprehensive study of the medieval and ecclesiastical text of the New Testament. But von Soden unhappily stopped short of an investigation of lectionaries. In spite of F. H. A. Scrivener's recommendation, made now almost a century ago, that textual critics take into account the testimony of lectionaries, these documents have received but scant attention. Only within the last decade has a beginning been made. The Department of New Testament and Early Christian Literature of the University of Chicago is pioneering in the examination of lectionaries. Professor E. C. Colwell, Dean of the Divinity School of that University, has been keeping a master file of variations from the received text of the New Testament which are found in Gospel lectionaries. The numerous variations (as to word order, omissions, additions, spelling, and so on) which the present writer found in the Princeton lectionary[6] have been communicated to the Chicago file. In return the privilege of utilizing the other material in that file was graciously extended to him by Dean Colwell, and on the basis of evidence derived from nearly a score of other lectionaries he has made a detailed analysis of the nature and significance of the variations in a specifically defined area of the lectionary text, namely the Saturday and Sunday lessons from Luke.[7] One or two of the findings of this study may be mentioned here.

The several lessons in the lectionary system are introduced by stereotyped phrases, such as "At that time," "The Lord said," "The Lord said to the Jews who believed on Him," and others. Moreover, the opening sentence of the passage taken from the Scriptures is often modified by the addition of the names of the characters involved in the context. Occasionally, likewise, the pericope is closed with the addition of our Lord's warning, "He who has ears to hear, let him hear." Now, although it was known that this modification of the text of lessons in church reading books had sometimes exerted a contaminating influence on the text of ordinary Gospel manuscripts, no one had investigated the precise extent of this corruption. Within the area chosen for the present study it was discovered that nearly two dozen non-lectionary manuscripts exhibit in nineteen passages variant readings which are parallel to liturgical formulae in lectionaries. Among the manuscripts which have the greatest amount of contamination from this source are H, Λ, Ω, G, Γ, 69, M, and 13, in descending order.

Again, the study of the text of the lessons from Luke reveals that the character of the text in the Saturday and Sunday pericopes approximates most closely that type of New Testament text which scholars until very recently have called Caesarean.[8] Thus another member is added to the family isolated by Streeter and Lake.

[6] About fifteen hundred variant readings were tabulated in going through the synaxarion twice.

[7] This investigation is to appear in the series entitled *Studies in the Lectionary Text of the Greek New Testament*, edited by E. C. Colwell and D. W. Riddle (The University of Chicago Press).

[8] Since the discovery of the Chester Beatty Biblical Papyri the status of the so-called Caesarean text has been in transition. For a history of the investigation of the Caesarean text reference may be made to the author's forthcoming article on this subject in the *Journal of Biblical Literature*.

Conclusion

Many other such manuscripts as the Princeton lectionary await investigation. Only by patient and painstaking collation of their text and by careful analysis of their variant readings can the details in the history of the transmission of the New Testament text be learned. Although the task may seem to be tedious, scarcely any other is more fundamental.

Omnium rerum principia parva sunt.

—Cicero.

MANPOWER AND THE MINISTRY

EDWARD H. ROBERTS, D.D.

THE problem of manpower in relation to the war effort is one of the most acute facing our country today. It is especially acute as it concerns the ministry.

Our own Presbyterian Church, U.S.A. has already sent approximately four hundred ministers into the chaplaincy, and the request has come for four hundred more this year. This means that hundreds of churches are going to lose their pastors, and soon. Where are these churches going to turn for ministers?

Many who have entered the chaplaincy have taken a leave of absence from their churches for a year or for the duration. One can, of course, understand the feeling of that church which has insisted upon a leave of absence and would not permit its minister to resign. But this practice, followed generally, has brought about a serious situation. These churches, seeking a man for only a temporary period, find that ministers who have permanent charges are not interested; nor are the members of the Senior Class who are about to be graduated by the Seminary. There is a limited number of retired ministers who are capable of carrying on a vigorous ministry. Practically every foreign missionary who is in this country for the duration has been placed in some type of church work.

But whether the chaplains take a leave of absence or resign, we are faced with a large number of vacant churches on the home front. Further, it is becoming increasingly difficult for the overworked pastor of a large church to find an assistant minister.

All this means a blow at the morale of the country in a time of national peril, a blow at the spiritual resources of our people.

Nor are we much encouraged in regard to the supply of ministers when we turn to our theological seminaries. Present indications are that the enrollment will be smaller the coming year. Many candidates for the Christian ministry in our colleges have felt that they should enter some form of military service and defer their theological training until after the war. They have concluded that they will be more effective ministers to men of their generation if they have shared their sufferings on the battlefield. Others, in spite of taunts and misunderstanding, have "set their face like a flint" and have continued their college training so that they may go to the seminary, complete their course as soon as possible and enter the chaplaincy or assume a pastorate on the home front. In some cases, however, draft boards have not granted deferment and splendid candidates for the ministry have been called to military service.

It is gratifying to announce that on March 1st, 1943 the Selective Service Headquarters in Washington issued a memorandum which includes the following paragraph:

> "A student in premedical, predental, preveterinary, preosteopathic, and pretheological fields should be considered for occupational classification if he is a full-time student in good standing in a recognized college or university, and if:
>
> (1) It is certified by the institution in which he is pursuing the preprofessional course of study that if he continues his progress he will complete such preprofessional course of study on or before July 1, 1945, and
>
> (2) It is certified by a recognized

medical, dental, veterinary, osteopathic, or theological college that he is unqualifiedly accepted for admission and will undertake professional studies upon completion of his pre-professional work."

This shows that the government has fully recognized the fact that there is a dearth of ministers and that there is need of a continuous stream of well trained young men coming out of our theological schools. It means that any bona fide candidate for the ministry now in college, even down to present members of the Freshman class, may secure deferment.

There will, nevertheless, be many ministerial students dropping out of the colleges for one reason or another before the date of entrance to the seminary arrives. Some may leave for military service before completing their theological training. A large number of Seniors of the class of 1943 and still a larger number of the class of 1944 hope to enter the Navy Chaplaincy.

We are proud of the fact that almost one-half of the Presbyterian, U.S.A. Chaplains are Princeton Seminary Alumni.

All these facts sharpen up the question —What are we to do for ministers? It is amazing that at such a time as this the suggestion should be made that we lengthen the seminary period of training. At a time when most of the colleges and universities of the country are adopting an accelerated program, thus reducing the length of training by one year, it would seem to be a most inopportune time to suggest that a year be added to the training of theological students. But the proposal goes even further. It recommends that still another year be added as an internship in the middle of the course. But the end is not yet. If, during his seminary training a student serves a student charge it is suggested that he be made to take an extra year for his course. Most students will have to take the extra year as they will need the financial support which such a field gives, for by this time they probably will have acquired a wife and children.

In other words, the suggestion proposes that three years be added to the present three year course. All these years of training at a time when churches do not want to call a minister over forty years of age! Even in peace time, when there may or may not be accelerated programs in education this plan appears definitely impractical.

It would appear that there is a great need of delegating to some commission the task of studying the whole question of manpower in relation to the ministry so that it can present to the Church a master plan which will cover the many problems involved. Such a commission or committee should consider immediate questions—what suggestions can it give to churches which have lost their ministers to the chaplaincy, as to how they can secure retired ministers, returned missionaries, theological students and faculty members for preaching services and pastoral work on week-ends; how churches may best carry on the work by means of laymen, women and young people; how the merging of certain churches may be effected (nothing short of a global war can unite some that should have united thirty years ago).

This committee should also do long range planning—how to avoid the terrible waste of manpower in our Church, namely, ministers compelled to go on laboring in fields where they realize their usefulness has ended, with no adequate method set up by the Church at large whereby they can move to another field, take on a new lease of life and do a great work. (One minister thirty-five years of age took charge of a church. He labored there most successfully for fifteen years, leading the church in great achievements. Then

at fifty, feeling that it would be well for the church if another minister took up the reins, he hoped to be called to a new field and again do a successful piece of work. But no call came. He had committed the unpardonable sin. He had reached fifty. He remained in that church fifteen years more until he retired at sixty-five.) There is need to educate the people of the church in regard to the question of age limits and the minister. There is need of planning *now* in regard to the placement in churches of chaplains when they return from the war. There is need of a most careful study of the whole problem of recruiting for the ministry. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

THE FORWARD MOVEMENT

HENRY SEYMOUR BROWN, D.D.

WE are in the first year of the operation of the General Assembly's plan to set apart two per cent of the churches' benevolence Budget for the Theological Seminaries. This plan is, of course, much more effective than last year's experiment with a Seminary Sunday offering. Already (March 15th) the Central Receiving Agency has sent Princeton as its share of the two per cent of undesignated gifts $4,954.88.

It was agreed that where churches had been giving directly to some special seminary that that custom should not be disturbed. Thus far, since April 1st, 1942 (the churches' fiscal year) the following churches have repeated their gifts direct to Princeton as of March 15th.

Under $100 Each

Media, Penna.
Elizabeth Avenue, Newark, N.J.
Rye, N.Y.
Abington, Penna.
First and Central, Wilmington, Del.
Jefferson, Iowa
Prospect, Maplewood, N.J.
Mount Carmel, Penna.
Memorial, Newark, N.J.
Maywood, N.J.
Dover, N.J.
Hazleton, Penna.
Vermont Avenue, Los Angeles, Cal.
Wicomico, Salisbury, Md.
Warner Memorial, Kensington, Md.
Frenchtown, N.J.
Newtown, Penna.
Bethania, Scranton, Penna.
Hope Memorial, Elizabeth, N.J.
Ewing, Trenton, N.J.
McKeesport, Penna.
Calvary, Wyncote, Penna.
Latrobe, Penna.
Madison, Ill.
Chestnut Level, Quarryville, Penna.
Pilgrim, Trenton, N.J.
Temple, Philadelphia, Penna.
Wayne, Penna.
Fourth, Lebanon, Penna.
New Brunswick, N.J.
Chestnut, Baldwin, Md.
Bellmore, N.Y.
Yeadon, Penna.
Prospect Street, Trenton, N.J.
Glenolden, Penna. (Friendship Class)
Second, Troy, N.Y.
Arlington, N.J.
Blairsville Presbytery Churches
Hagerstown, Md.
Wayne, Penna. (Women's Bible Class)
Narberth, Penna.
Stone, Wheeling, W.Va.
Emmanuel, Rochester, N.Y.
Ogden Memorial, Chatham, N.J.
Calvary Sunday School, Upper Darby, Pa.
Ridley Park, Penna.
Lansdowne, Penna.
Cranbury, N.J.
Galeton, Penna.
Tyler Place, St. Louis, Mo.
Presbyterian Sunday School, Freeland, Pa.
Youth Budget, New Salem, Delmont, Penna.
Knoxville, Pittsburgh, Penna.
Glading Memorial, Philadelphia, Penna.
Richardson Memorial, Philadelphia, Penna.
Olivet Sunday School, Atlantic City, N.J.
Caldwell, N.J.
First, Williamsport, Penna.
Cedar Park, Germantown, Penna.
Covenant-First, Washington, D.C.
Stone, Elm Grove, W.Va.
Trinity, Berwyn, Penna.
Mount Gilead, Ohio
Shippensburg, Penna.
The Second, Providence, R.I.
Second, Rahway, N.J.
Ocean City, N.J.
Whitesboro, N.Y.
Silver Spring, Mechanicsburg, Penna.
Covenant Central, Williamsport, Penna.
Willow Grove, Penna.
Succasunna, N.J.
Freeport, Penna.
Goshen, N.Y.
Forest Hills, N.Y.
Bethany, Trenton, N.J.
Llanerch, Upper Darby, Penna.
Wissinoming, Philadelphia, Penna.
Grace, Montclair, N.J.

Church of the Messiah, Paterson, N.J.
Wakefield, Germantown, Penna.
Jeffersonville, Penna.
Brooklyn, Iowa

$100 or Over

Matawan, N.J. (Westminster Guild)
Tabernacle, Indianapolis, Ind.
Washington, N.J.
Springfield, Penna.
Westminster, Dayton, Ohio
Vance Memorial, Wheeling, W.Va.
First, Plainfield, N.J.
Westminster, Steubenville, Ohio
Westminster, Scranton, Penna.
Haddonfield, N.J.
First, Passaic, N.J.
East Liberty, Pittsburgh, Penna.
Community, Laguna Beach, Calif.
Pine Street, Harrisburg, Penna.
Brick, Rochester, N.Y.
Second, Amsterdam, N.Y.
Ninth, Philadelphia, Penna.
Mt. Airy, Penna.
Ardmore, Penna.
Second, Wilkinsburg, Penna.
Upper Montclair, N.J.
First, Lancaster, Penna.
First, Lake Forest, Ill.
Olney, Penna.
Carbondale, Penna.
Fourth, Philadelphia, Penna.

$200 or Over

Market Square, Harrisburg, Penna.
Bethlehem, Penna.
Sewickley, Penna.
First, Pittsburgh, Penna.
Central, Buffalo, N.Y.
Calvin, Philadelphia, Penna.
New York Avenue, Washington, D.C.

These gifts of the churches, designated and undesignated, have not decreased the annual maintenance gifts of individuals. Since June 1st (the Seminary fiscal year) individual gifts have totaled $7,822.40, an increase over the similar period of last year of $5,000. Gifts to the capital funds of the Seminary thus far this fiscal year amount to $89,262.

The gifts and pledges made during the campaign for the Student Center and since are sufficient to guarantee the erection of that much needed building immediately upon the close of the war. It is remarkable that all but about $25,000. of the total is now paid in in cash. This fund is invested and the income added to the principal until we can build.

The Seminary Choir continues its three-churches-a-Sunday program in spite of many traveling difficulties. Since October 11th fifty-seven different churches have been ministered to and many new friends of the Seminary made. The total offerings at these Choir services thus far this year amount to $3,088. an average of $54. per church. The technicolor film of the Seminary and its life has been shown in many churches and is available with speaker for evenings between Sundays. The Alumni have been remarkably co-operative in all this program, as well as many non-Princeton pastors.

SEMINARY NOTES

The Princeton Institute of Theology

July 12-22

OWING to the fact that the Seminary will be officially in session for a full summer term during June, July, and August, the Princeton Institute of Theology will be held this year in a somewhat modified form. The chief modification will be that instead of a variety of courses being offered simultaneously during the morning period, only a single course will be offered each hour. These courses, however, will be unusually interesting and important.

The following are some of the men who will collaborate in the work of the Institute this year: Dr. Robert E. Speer and Dr. Howard T. Kuist will each give a course on Bible study; Dr. Walter Lowrie, a Seminary alumnus and the most distinguished living authority on Kierkegaard, will give four lectures upon the great Danish thinker, whose biography he has written and many of whose books he has translated into English; Dr. Emile Cailliet, a Presbyterian layman and Professor of Romance Languages in the University of Pennsylvania, will give a course entitled "Pascal and the Bible"; Professor Theodore M. Greene, of the Department of Philosophy of Princeton University, will deliver four lectures entitled, "A Christian Philosophy of Life"; Professor Ernest Trice Thompson, of Union Seminary, Richmond, will repeat four of the brilliant Stone Lectures which he delivered recently on the subject, "Changing Emphases in American Preaching"; Dr. John Sutherland Bonnell, minister of the Fifth Avenue Church, New York, and a member of our Seminary Faculty, will offer a course on "The Cure of Souls"; the Boards and the General Council of the Presbyterian Church will combine to offer the strongest possible course on the total task of the Christian Church today.

The evenings will be devoted, just as last year, to special forums. On the evenings of the first week distinguished laymen in different spheres of life will address themselves to ministers. On the evenings of the second week the problems relating to world order will be dealt with by authorities on the subject.

In view of the fact that a considerable number of students will be living in the dormitories at the time of the Institute, the attendance this year must necessarily be limited. That being so, it is important that those desiring to attend should register early in order not to be disappointed.

Theology Today

Final arrangements have been made to resuscitate in a new form and under a new title the famous journal which, under diverse names, was associated for more than a century with the name of Princeton Theological Seminary.

Theology Today, which the new journal will be called, will not be a specifically Seminary organ, nor will it be carried on exclusively by members of the Seminary Faculty. In its Editorial Board will figure men, committed to the great essentials of the Reformed faith, who, as professors in Presbyterian and other seminaries, teachers in colleges and universities, pastors in different parts of the country, are ready to combine their efforts to produce a religious journal, such as is needed at the present time.

The following paragraphs taken from the Constitution of the new review will give an idea of its objectives and scope:

"The aims of *Theology Today* shall be the following:

"1. To contribute to the restoration of theology in the world of today as the

supreme science, of which both religion and culture stand in need for their renewal.

"2. To study the central realities of Christian faith and life and to set forth their meaning in clear and appropriate language.

"3. To explore afresh the fountain of truth which resides in that Christian tradition ordinarily called Reformed, and to show the relevancy of that tradition to the contemporary problems of the Church and society.

"4. To provide an organ in which Christians whose faith is rooted in the revelation of God in the Bible and in Jesus Christ, and who are engaged in different spheres of intellectual activity, may combine their insights into the life of man in the light of God, with a view to interpreting the meaning of our human situation and developing a Christian philosophy of life."

The first number of *Theology Today* will be published on January 1, 1944. The subscription for four quarterly numbers will be $2.00. Separate numbers of the review will cost 75c. The Business Manager is The Reverend Leonard J. Trinterud, 267 Highland Avenue, Lansdowne, Pennsylvania, to whom all inquiries regarding subscriptions should be addressed and with whom all matters relating to subscriptions should be taken up.

Theology Today will be a venture of faith in God, who has already, in a providential way, made available a certain amount of money for its support. While it will look mainly for its constituency to the Alumni of Princeton and other seminaries of the Presbyterian Church, we are hopeful that the review, when published, will make an appeal to a wide circle of Christian ministers and laymen throughout this and other countries.

The Samuel Robinson Foundation

That devoted and saintly Presbyterian elder, Mr. Samuel Robinson, President of the American Stores Company, has made available a considerable annual sum of money for the use of Princeton Seminary. In accordance with the desire of the donor, the money will be used to offer prizes and a fellowship as a special stimulus to theological students to make themselves masters of that classical compendium of Christian theology known as The Westminster Shorter Catechism and to fulfill such other conditions as the Faculty of the Seminary may lay down. The official announcement, recently posted on the Seminary bulletin board and which will appear in the next issue of the catalogue, is as follows:

"The Samuel Robinson Foundation"

"By the generosity and vision of a Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship. These will be awarded over a restricted number of years to students for the Th.B. degree who show the most intelligent mastery of the Westminster Shorter Catechism, and who fulfill, in addition, such other requirements as may be laid down from time to time by the Faculty.

"The following awards will be made in the year 1942-43:

"1. *Ten* prizes of $100.00 each, to be awarded to those members of the Junior Class who, in oral and written examinations, show the most accurate knowledge of the Westminster Shorter Catechism, and who, in addition, submit the best essays upon a prescribed subject. The topic for the year 1942-43 is: What the Study of the Westminster Shorter Catechism Has Meant to Me.

"2. *Five* prizes of $200.00 each, to be awarded to those members of the Middle Class who, in oral and written examinations, show the most accurate knowledge of the Westminster Shorter Catechism, and who, in addition, submit the best essays upon a prescribed subject. The topic for the year 1942-43 is: A Comparison of the Westminster Shorter Catechism with the Heidelberg Catechism.

"3. A fellowship of $1,000.00 to be awarded to that member of the Senior Class who has an academic standing of first or second group, and who in addition to passing successfully an oral and written examination upon the Westminster Shorter Catechism, shall submit the best thesis on a prescribed subject. The topic for the year 1942-43 is: THE PLACE OF DOCTRINAL INSTRUCTION IN CHRISTIAN EDUCATION."

THE BALCONY AND THE ROAD

The following poem was recently received from The Reverend Francis H. Scott, a member of the Class of 1937, who is now a missionary in China. Mr. Scott, who is a son of the well-known China missionary, Dr. Charles Ernest Scott, fell ill of tuberculosis in a far away spot in China. Being too ill to be transported across the high Himalayas to India and from there to the United States, he has been lovingly attended under the most favorable conditions possible in his own field. In the course of his illness there came into the young missionary's hands a recent book on theology. Following the reading of this book, he wrote the poem which is here transcribed. The circumstances under which the poem was written, the buoyant, triumphant spirit of the author, the melody and the sentiments contained in the verse, combine to make this a genuine Princetonian piece which it is hoped will quicken the faith and enkindle the zeal of many a reader.

In the meantime let us pray for the full restoration to health of the young author that he may live to traverse the highways of China again in the steps of his divine Lord. Here is the poem:

The Balcony and the Road

God keep me from living a Balcony life!
  Keep my feet in the dust of the Road,
Where in struggle and sweat I prove whether or no
  I am worthy a pilgrim load!
Let me fight a good fight, undismayed by all fears,
And though stumbling with faintness and blinded by tears,
Keep me pressing . . . on . . . on, with face set towards the glow
  Of that Light at the end of the years!

But the man on the Balcony, 'way up high
  In his comfortable spectator's seat,
Reviewing the pageant of life passing by
With appraisingly cool, analytical eye,
  Like a god with the world at his feet,
Is a neutral, untainted, unbiased, reserved,
  —Viewing passionate, vibrant Life!—
With convenient belief that mankind is best served
  If he keeps himself out of the strife.
So, with keen, dialectical skill he decides,
  After weighing all factors involved,
That, of course, *he* should never attempt to take sides
  If he hopes to help get these things solved.

Oh, pity the man! with his still-born truth,
  And his poor little half-dead soul,
With no love, and no *great* God to serve with his life,
  And no costly, insistent goal . . .
Poor, proud little soul, how pathetic, forlorn!
  Pity the man, don't scorn.

But for me, keep me far from that Balcony life!
  Keep my feet in the dust of the Road,
In the turmoil and heat that are part of the lot
  Of a man with a pilgrim load!

For life is unlived, and man is no Man,
  And the truth remains less than half known,
Until, in the Road's song of struggle and pain,
He becomes attuned to Another's refrain—
  And his soul is no longer his own:

In some way that no one could tell you just how,
He becomes *God's* man, in God's holy NOW;
He has just found that deep truth he so hungrily sought
Shining, fair as the Grail, in God's holy OUGHT;
While that wearisome ribbon of travail he plods,
Like an unending death of slow scourging by rods,
  Has become for him Life's holy River!
Somehow, the man's hand has been taken in God's—
  He's a Destiny-man, forever!

Oh, Holy of Holies, this pilgrim-Road,
  This Way that my Master trod!
Worship, worship, my feet! Follow on where He showed,
In footsteps pressed deep by the weight of His load,
  The Way to the City of God!

F. H. S.

THE COMMENCEMENT PROGRAM

Because of the many difficulties attending public gatherings at this time, and the many reasons that should weigh with institutions to simplify official functions, the Commencement program this year will be both briefer and simpler than usual. The program will be as follows:

Sunday, May 16

4:00 p.m. Baccalaureate Service and Celebration of the Lord's Supper, Miller Chapel.

Monday, May 17

10:15 a.m. Annual meeting of the Board of Trustees, Lenox Library.

1:00 p.m. Trustees' Luncheon, Princeton Inn.
Class Reunions.

3:30 p.m. Commencement Exercises, Princeton University Chapel. Address by Mr. Francis B. Sayre, Special Assistant to the Secretary of State.

6:00 p.m. Alumni Supper, Gymnasium of the Hun School, Stockton Street. Address by Sir Wilmott Harsant Lewis, of The Times, London.

Rooms will be provided for Alumni who may desire to stay on until Tuesday morning.

SUMMER TERM

IN view of the present emergency which has created a special demand for pastors and chaplains, Princeton Theological Seminary will conduct a Summer Term, so that theological students who wish to do so may complete their theological training at an earlier date. The term will be divided into two six week periods—June 1 to July 9 and July 13 to August 20. It is planned that students will enroll for both periods. They will thus be able to complete a full semester's work.

Further information can be secured from the Dean of Students. Application for admission should be made not later than May first.

TERMS OF ADMISSION

Anyone wishing to enroll as a regular student in the Seminary must apply for admission by filing with the Dean of Students a formal application, a copy of which will be sent upon request. He should also present a letter from the pastor or session of the church of which he is a member, stating that he is in good and regular standing, and a complete college or university transcript indicating the completion of a regular course of academic study and the awarding of a degree.

A student in an approved theological school who wishes to enroll for the Summer Term and transfer the credits earned toward graduation from his own institution, should file a formal application with the Dean of Students and present a letter from his school indicating that he is in good and regular standing.

Courses of Study

I. THE DEPARTMENT OF BIBLICAL LITERATURE

OLD TESTAMENT AND SEMITICS

113 Old Testament History
Prescribed, first year, 3 hours credit
Dr. Jurji
First Period 8:10 M Tu W Th F

121 The Prophetical Books with Exegesis
Prescribed, second year, 3 hours credit
Dr. Gehman
First Period 9:10 M Tu W Th F

142 Exegesis of Psalms
Elective, 2 hours credit
Dr. Gehman
First Period 10:30 M Tu W Th F

145 Hebrew Reading: Prayers of the Old Testament
Elective, 2 hours credit
Dr. Fritsch
Second Period 11:30 M Tu W Th F

166 Biblical Archaeology
Elective, 2 hours credit
Dr. Barrois
Second Period 11:30 M Tu W Th F

NEW TESTAMENT

100 New Testament Greek
A—Prescribed for students beginning Greek
First Period 11:30 M Tu W Th F
Second Period 8:10 M Tu W Th F
B—Prescribed for students reviewing Greek
First Period 11:30 M Tu W Th F
Second Period 8:10 M Tu W Th F
C—Prescribed for students who have completed 100A
First Period 9:10 M Tu W Th F
Dr. Metzger and Mr. Hansen

123 Introduction to New Testament Exegesis
Prescribed, second year, 2 hours credit
Dr. Metzger
First Period 8:10 M Tu W Th F

132 Apostolic History
Prescribed, third year, 2 hours credit
Dr. Piper
Second Period 8:10 M Tu W Th F

159 Exegesis of the Epistle to the Romans
Elective, 2 hours credit
Dr. Piper
Second Period 10:30 M Tu W Th F

ENGLISH BIBLE

163 English Bible: The Pentateuch
Elective, 2 hours credit
Dr. Fritsch
Second Period 9:10 M Tu W Th F

II. THE DEPARTMENT OF HISTORY

CHURCH HISTORY

246 The Age of Enlightenment (ca. 1688-ca. 1800)
Elective, 2 hours credit
Dr. Loetscher
First Period 11:30 M Tu W Th F

248 Christianity in the Modern Era
Elective, 2 hours credit
Dr. Lefferts Loetscher
Second Period 9:10 M Tu W Th F

251 Augustine: His Life and Work
Elective, 2 hours credit
Dr. Loetscher
First Period 10:30 M Tu W Th F

254 History of Social Concern in American Christianity
Elective, 2 hours credit
Dr. Lefferts Loetscher
Second Period 10:30 M Tu W Th F

ECUMENICS

262 Studies in the Religious Literature of Spain and Latin America
Elective, 2 hours credit
Dr. Mackay
Second Period 11:30 M Tu W Th F

264 The Modern Missionary Movement
Elective, 2 hours credit
Dr. Wilson
First Period 9:10 M Tu W Th F

268 Studies in the Non-Christian Religions
Elective, 2 hours credit
Dr. Jurji
Second Period 10:30 M Tu W Th F

III. THE DEPARTMENT OF SYSTEMATIC THEOLOGY

DOGMATIC THEOLOGY

311 Reformed Theology in Outline
Prescribed, first year, 3 hours credit
Dr. Kuizenga
Second Period 11:30 M Tu W Th F

354 The Christian Doctrine of the Church and Salvation
Elective, 2 hours credit
Dr. Kuizenga
Second Period 9:10 M Tu W Th F

355 The Christian Doctrine of Christ
Elective, 2 hours credit
Dr. Hromadka
First Period 10:30 M Tu W Th F

359 The Christian Doctrine of the Consummation
Elective, 2 hours credit
Dr. Kerr
First Period 11:30 M Tu W Th F

363 Types of American Theology
Elective, 2 hours credit
Dr. Kerr
First Period 9:10 M Tu W Th F

CHRISTIAN ETHICS

332 Christian Ethics
Prescribed, third year, 2 hours credit
Dr. Hromadka
First Period 8:10 M Tu W Th F

IV. THE DEPARTMENT OF PRACTICAL THEOLOGY

HOMILETICS

445 Preaching in Days of War
Elective, 2 hours credit
Dr. Blackwood
Second Period 10:30 M Tu W Th F

448 Preaching Doctrine Today
Elective, 2 hours credit
Dr. Roberts
First Period 10:30 M Tu W Th F

LITURGICS

422 Worship in War Time
Prescribed, second year, 2 hours credit
Dr. Blackwood
Second Period 8:10 M Tu W Th F

CHRISTIAN EDUCATION

455 The Church and Youth
Elective, 2 hours credit
Dr. Homrighausen
First Period 9:10 M Tu W Th F

459 Teaching the Bible
Elective, 2 hours credit
Dr. Homrighausen
First Period 11:30 M Tu W Th F

PUBLIC SPEAKING

470 Bible Reading and Sermon Delivery
Elective, 2 hours credit
Dr. Wheeler
Second Period 9:10, 11:30 M Tu W Th F (Sections)

THESIS COURSES

The several professors will be pleased to arrange, either with graduate or undergraduate students making their selection of electives, thesis courses on subjects of interest. Courses may be arranged, at the option of the student, to count two hours, or four hours, or more. These courses will be conducted by means of assigned reading, a thesis of appropriate length, with occasional meetings with the professor in charge for discussion, and a final examination. Such thesis courses may be arranged on consultation with the professor.

There will be four class periods each morning. The afternoons will be free for study, recreation and outside work. All classes will meet five times a week.

Each student in the Summer Term will carry three courses; only by special permission may one carry four. In connection with any one of the courses a student will be permitted to do additional work and receive an extra hour of credit.

EXPENSES

While a student's expenses in the Seminary will naturally vary to some extent according to his personal habits, the basic expenses will be as follows: Tuition $25.00; Room $50.00; Board $7.50 a week.

The following opportunities for remunerative work will be provided through the Department of Field Work: student charges; supply preaching; dining clubs; University commons; nearby farms and defense plants, etc. Students wishing to secure such employment should so indicate when applying for admission.

Students will follow the usual procedure in applying for a student loan from the Presbyterian Board of Christian Education and if the loan is insufficient they may apply for aid from the Seminary scholarship funds.

A limited number of scholarships will be reserved for students from other theological schools who may require financial assistance during the Summer Term.

ALUMNI NOTES

[1891]

The Rev. W. C. Templeton, D.D., opened his pastorate at the First Church of Frankfort, Kans., on July 1.

[1893]

The Rev. George L. Robinson, D.D., is serving as interim pastor of the House of Hope Church, St. Paul, Minn.

[1897]

The Rev. Samuel Wilbert Steckel, D.D., is spending the winter at Rose Inn, Fort Pierce, Fla., and will return to Atlantic City, N.J., after the Spring meeting of the South East Florida Presbytery, of which he is a member.

[1898]

The Rev. Charles J. Boppell has resigned the pastorate of the West Side Church, Seattle, Wash.

[1901]

On Sept. 20 The Rev. George A. Armstrong closed his work at the First Church of Plattsburg, N.Y.

The Rev. Samuel K. Piercy closed his pastorate of the First Church of Allentown, Pa., on Oct. 31.

[1902]

On Oct. 31 The Rev. Ralph E. Clark closed his work at the First Church of Marshfield, Ore.

The Rev. William T. Stuchell has accepted a position as supply minister of the Church at Warren Point, N.J.

[1905]

The Rev. James H. Boal has accepted a call to the Norwich Corners Church, Sanquoit; and Litchfield Church, N.Y.

The Rev. Walter F. McMillin is now a member of the Faculty of Brooks Bible Institute, St. Louis, Mo.

[1908]

The Rev. W. N. Sholl has opened his pastorate of the Church of Haskell, Tex.

[1909]

The Rev. Robert A. Cameron is now minister of the First Church, Sherman Oaks, Calif.

From June 14 to 28 The Rev. David C. Whitmarsh celebrated with his congregation the fiftieth anniversary of the organization of the Sheridan Community Church, Pittsburgh, Pa.

[1910]

The Rev. David McMartin has assumed the pastorate of the Community Church, Beaumont, Calif.

[1911]

On Dec. 8 The Rev. John W. Chase became minister of the Sharpsburg Church, Iowa.

[1912]

The Rev. Albert B. Thut opened his pastorate of the Federated Church of Tarkio, Mo., on Sept. 16.

[1913]

The Rev. Starr H. Lloyd has accepted a call to the First Church, Ida Grove, Iowa.

[1915]

The Rev. William E. Dysart has assumed his duties as pastor of the Cawker City Church, Kans.

[1916]

The Rev. Kemper G. McComb has accepted the position of Executive Secretary of the Council of Churches, Dayton, Ohio.

On Oct. 1 The Rev. A. T. Tomshany, D.D., opened his work as area evangelist under the Unit of Evangelism and the National Missions Commission of the Synod of Kansas.

[1917]

The congregation of Hope Church, Philadelphia, Pa., celebrated on June 26 the twenty-fifth anniversary of the pastorate of The Rev. George A. Avery, Jr.

The Rev. Dirk H. Middents became pastor of the First Church, Leavenworth, Kans., on Nov. 10.

[1918]

The Rev. Roy Lee Davis has accepted the position of Director of Public Relations, Southwestern College, Memphis, Tenn.

The Rev. James W. Teener has entered upon his duties as pastor of the Covenant Church, Kansas City, Mo.

[1919]

The Rev. Horace Edward Chandler has accepted a call to the Whitworth Church, Spokane, Wash.

[1920]

The First Church of Kansas City, Mo., has granted a leave of absence to The Rev. Leigh O. Wright, who is now a Chaplain in the United States Army.

[1922]

The Rev. George J. DeWitt, pastor of the First Church, Dover, N.J., is now a United States Army Chaplain.

[1925]

On Dec. 11 The Rev. Marshall S. Pinkerton opened his pastorate of the Woodland Heights Church, Houston, Tex.

The Rev. Hiram H. Van Cleve has accepted a call to Calvary Church, Wilkinsburg, Pa.

[1927]

On Jan. 17 The Rev. John M. Klosterboer entered upon his duties as minister of the Salem Church, Reading, Minn.

[1928]

The Rev. J. Theodore Alam assumed his duties as pastor of the First Church, Des Moines, Iowa, on Nov. 1.

The Rev. William Floyd Kuykendall is now a Chaplain in the United States Navy.

On Jan. 1 The Rev. George K. Neff became pastor of the Kirkwood Church, Knoxville, Tenn.

The Rev. Robert B. Stewart was installed as pastor of the Calvary Church, Riverton, N.J., on Oct. 11.

[1929]

The one hundredth anniversary of the organization of the Church at Waynesburg, Pa., was celebrated on July 19 by the Rev. Joseph R. Harris and the congregation.

[1930]

The Rev. Eben Cobb Brink, who is serving as a chaplain with the expeditionary forces, was recently promoted to the rank of Captain.

The First Church of Hazleton, Pa., has granted a leave of absence to the Rev. Frederick B. Crane, who has become a Chaplain in the United States Army.

The Rev. E. William Geitner is now pastor of the Fairfield Reformed Church, near Newark, N.J.

The pulpit of the Church in Woodbridge, N.J., is now being occupied by The Rev. Kenneth M. Kepler.

[1931]

The Rev. James McKee Moffett has accepted a call to the Succasunna Church, N.J.

[1932]

The degree of Doctor of Divinity was conferred by Carroll College upon The Rev. Walter R. Courtenay of Neenah, Wis.

The Rev. R. Park Johnson, Ph.D., has accepted a call to the Second Church of Kansas City, Mo.

On Sept. 15 The Rev. Charles A. Platt was installed as pastor of the First Church, Ridgewood, N.J.

The Rev. R. Clyde Smith, pastor of the First Churches of Blackwood and Blackwood Terrace, N.J., is now a United States Army Chaplain.

The Rev. Rowland H. White, minister of the Church of the Mountain, Delaware Water Gap, Pa., has become a Chaplain in the United States Navy.

[1933]

The Rev. Herbert J. Anderson closed his work at the Arch St. Church, Philadelphia, Pa., in September.

The Rev. George E. Covington has assumed the pastorate of St. Mark's Church, Cleveland, Ohio.

The Rev. Robert W. Jones has accepted a call to the First Church of Canyon, Tex.

On Oct. 1 The Rev. Harley B. Kline was installed as pastor of the First Church of Williamsport, Pa.

The Rev. John B. MacDonald, minister of the Community Church, Aurora, Colo., has become a Chaplain in the United States Army.

The Rev. William O. Mayer, Jr., pastor of Olivet Church, Volga, S.D., is now a United States Army Chaplain.

[1934]

On Sept. 1 The Rev. Paul L. Crooks opened his pastorate of Westminster Church, Chehalis, Wash.

The Rev. Augustus H. Griffing, of Amenia, N.Y., is now a Chaplain in the United States Army.

On Dec. 1 The Rev. Robert M. Skinner assumed his duties as pastor of the Westfield Church, N.J.

The First Church of Smyrna, Del., has granted a leave of absence to The Rev. Samuel J. Thackaberry, Jr., who is now a Chaplain in the United States Army.

[1935]

The Rev. Alfred M. Dorsett has accepted a call to the Houston Heights Church, Houston, Tex.

The Rev. Lewis Myers Harro is now pursuing graduate studies at Princeton Seminary.

On July 7 The Rev. Frank L. Hutchison became pastor of the Douglass Church, Wilkes-Barre, Pa.

The Rev. Joseph B. Irwin opened his pastorate of the First Church, Edgewater, N.J., on Sept. 1.

The Rev. Joseph MacCarroll has been appointed a United States Army Chaplain.

On Dec. 1 The Rev. Howard B. Osborne entered upon his duties as minister of the Light Memorial Church, Sidney, Neb.

The Rev. Osborne L. Schumpert assumed the pastorate of the Patterson Memorial Church, Philadelphia, Pa., on Nov. 1.

The call to the First Church of Tulsa, Tex., has been accepted by The Rev. Russell A. Wingert.

[1936]

The Rev. Robert R. Armstrong has become pastor of the First Church, Anchorage, Alaska.

On Jan. 1 The Rev. Clem E. Bininger opened his pastorate of the Second Church, Wilkinsburg, Pa.

The Rev. Harold C. DeWindt assumed the pastorate of the West Park Church, New York City, on Jan. 1.

The Rev. Harry A. Fifield has been installed as pastor of the First Church, DeLand, Fla.

The call to the Grace Church, Peoria, Ill., has been accepted by The Rev. Oscar Raymond Lowry.

On Oct. 1 The Rev. Frank R. Neff entered upon his duties as minister of the Community Church, Everglades, Fla.

[1937]

The Rev. William S. Ackerman, of the Greenbush Church, Blauvelt, N.Y., is now a Chaplain in the United States Army.

The Rev. Charles W. Arbuthnot, of Tarrytown, N.Y., has become a United States Army Chaplain.

On June 15 The Rev. George L. Brahams closed his work at the First Church, Covina, Calif.

The Rev. Frederick R. Hellegers, Th.D., assumed the pastorate of Bethel Church, East Orange, N.J., on Oct. 1.

[1938]

On Sept. 13 The Rev. Adolph H. Behrenberg, Th.D., became minister of the First Church, Metuchen, N.J.

The Rev. Edward James Caldwell assumed the pastorate of the Vermont Avenue Church, Los Angeles, Calif., on Sept. 16.

The Rev. Stewart W. Hartfelter, assistant pastor of the Tabernacle Church, Indianapolis, Ind., is now a Chaplain in the United States Army.

The call to the East Genesee Church, Syracuse, N.Y., has been accepted by The Rev. Gerald T. Krohn.

On Feb. 1 The Rev. Seth C. Morrow entered upon his duties as pastor of the First Church, Pottsville, Pa.

The Rev. Everett O. Williams has accepted a call to the Tabernacle Church, Racine, Wis.

[1939]

The Rev. Arthur Copeland has opened his pastorate of the First Church, Conshohocken, Pa.

The Rev. James M. Crothers is now a missionary under the Board of Foreign Missions.

On Oct. 1 The Rev. Carl Singer Fisher became pastor of the First Church, Oxford, Pa.

The Rev. John B. Hamilton closed his work at the Tyler Place Church, St. Louis, Mo., on June 30.

The Rev. John S. Lonsinger closed his work at Bald Eagle and Nittany Church, Mill Hall, and Memorial Church, Beech Creek, Pa., and is now pursuing graduate studies in Princeton Seminary.

The call to the First Church of Pittston, Pa., has been accepted by The Rev. Robert W. McCarter.

The Rev. Paul H. Merkle has entered upon his duties as minister of the Churches at Rayland, Dillonvale, and Piney Fork, Ohio.

The Rev. William Pitt Miles has accepted a call to the Grace Church of San Francisco, Calif.

The Rev. Lee N. Page has assumed the pastorate of the First Church, Cass City, Mich.

The Rev. Frank Sperduto is now minister of the First Church of Naples, N.Y.

[1940]

The call to the Olivet Church of Easton, Pa., has been accepted by The Rev. Robert A. Allen.

The First Church of Newton, N.J., has granted a leave of absence to The Rev. Andrew W. Blackwood, Jr., who is now a Chaplain in the United States Navy.

The Rev. J. Martin Croup has become pastor of the Highland Church, Street, Md.

The Rev. Franklyn D. Josselyn has entered upon his duties as minister of the Westminster Church, Ontario, Calif.

The Rev. Paul F. Ketchum has been appointed a Chaplain in the United States Army.

The Mahonington Church, New Castle, Pa., has granted a leave of absence to The Rev. John Earl Myers, Jr., who is a Chaplain in the United States Army.

The Rev. Charles B. Robinson, pastor of the Chambers Memorial Church, Rutledge, Pa., has become a United States Navy Chaplain.

On May 16 The Rev. Allan E. Schoff assumed his duties as assistant pastor of the Highland Park Church, Mich.

The Rev. S. Charles Shangler became stated supply of the First Church, Aberdeen, Wash., on Nov. 6.

[1941]

The Rev. Hugh F. Ash has accepted a call to the Church at Doniphan, Mo.

The Rev. John A. Bellingham has been installed as pastor of the First Church, Stroudsburg, Pa.

The Rev. Robert Melbourne Christiansen has closed his work at the Boulevard Park Church, Seattle, Wash.

On July 1 The Rev. Earle W. Crawford, of the Kirkwood Church, Knoxville, Tenn., became a Chaplain in the United States Army.

The Rev. Bruce Whitefield Evans has accepted a call to the McKinley Memorial Church, Champaign, Ill., as assistant pastor, and associate director of the McKinley Foundation.

On Dec. 1 The Rev. Mark L. Koehler opened his pastorate of the Community Church, Mildwood, Wash.

The Rev. Duncan Naylor is now serving as Chaplain of the 140th Infantry, Los Angeles, Calif.

The Rev. Harold G. Nydahl is minister of the Church at Forest City, Iowa.

The Rev. David Dean Robinson is now supply pastor of the East Side Church, Wichita Falls, Tex.

In addition to his duties as pastor of the Shakopee Church, Minn., The Rev. Edwin J. Rose has accepted the position of part-time Chaplain of the Reformatory at Shakopee.

On June 11 The Rev. Robert E. Sherrill opened his pastorate of the Buckingham Church, Berlin, Md.

THE CLASS OF 1942

Members of the Class of 1942 are now employed as follows:

Clyde M. Allison, pastor, Presbyterian Church, Stanley, N.D.

Frederick J. T. Allsup, pastor, First Presbyterian Church, Chester, N.Y.

Irvin W. Batdorf, pastor, Hope Evangelical Church, Matamoras, Pa.

P. Arthur Brindisi, pastor, First Presbyterian Church, Belvidere, N.J.

Robert H. Carley, Chaplain in the U.S. Navy.

James R. Carroll, pastor, Chestnut Level Presbyterian Church, Quarryville, Pa.

Arnold B. Come, pastor, Robert Graham Memorial Presbyterian Church, Philadelphia, Pa.

Samuel D. Crothers, Chaplain in the U.S. Navy.

Varre A. Cummins, stated supply, Trout Run and Hepburnville Churches, Pa.

Howard L. Davies, pastor, Pine Grove Presbyterian Church, Sunnyburn, Pa.

Roland G. deVries, National Missions, Hot Springs, Mont.

Ernest C. Enslin, pastor, Presbyterian Church, White Haven, Pa.

William L. Everhart, pastor, Darnestown Presbyterian Church, Gaithersburg, Md.

Floyd W. Ewalt, assistant pastor, Old Stone Church, Cleveland, Ohio.

William H. Felmeth, Artillery Officer, U.S. Army.

Paul R. Fisk, teacher, Menaul School, Albuquerque, N.M. He is under appointment by the Board of Foreign Missions to the mission in Spanish Guinea in West Africa and expects to sail this summer.

Chester A. Galloway, pastor, Presbyterian Church, Avenel, N.J.

James E. Goff, Chaplain in the U.S. Navy.

William V. Grosvenor, pastor, Presbyterian Churches, Nicholson and New Milford, Pa.

Richard C. Halverson, Young People's Evangelist, Schenectady, N.Y.

P. Robb Harvey, Chaplain, U.S. Navy.

Arthur C. Haverly, pastor, Fairfield Presbyterian Church, Fairton, N.J.

Alvin B. Henry, pastor, Presbyterian Church, Willow Grove, Pa.

J. Curtis Hodgens, pastor, Presbyterian Church, Plainsboro, N.J.

John F. Jansen, further study, Princeton Seminary.

William R. Johnston, pastor, Round Hill Presbyterian Church, Elizabeth, Pa.

Edward J. Jurji, Lecturer in Islamics and Comparative Religion, Princeton Seminary.

Russel M. Kerr, pastor, Associate Reformed Presbyterian Church, Winston-Salem, N.C.

Lee V. Kliewer, pastor, Presbyterian Church, Palisades, N.Y.

William G. Kuhen, pastor, Harmony Presbyterian Church, Phillipsburg, N.J.

James T. McHendry, pastor, Coalbrook Presbyterian Church, Neffs, Ohio.

Roger B. McShane, assistant pastor, Bethlehem Presbyterian Church, Philadelphia, Pa.

Hugh McH. Miller, Chaplain in the U.S. Navy.

Samuel H. Moffett, further study, The Divinity School, Yale University.

James F. Moore, pastor, First Presbyterian Church, College Place, Wash.

Edward H. Morgan, assistant pastor, Summit Presbyterian Church, Germantown, Philadelphia, Pa.

F. Bruce Morgan, Jr., National Missions, Brush Creek Parish, Ridgeview, W.Va.

Andrew E. Murray, stated supply, Presbyterian Church, Aurora, Colo.

Harlan H. Naylor, pastor, Rich Hill, Walnut Grove and Pleasant Ridge Presbyterian Churches, Rich Hill, Mo.

W. Burney Overton, pastor, Union Presbyterian Church, Blasdell, N.Y.

John Pott, pastor, Deerfield Presbyterian Church, Deerfield Street, N.J.

Frederick S. Price, Jr., pastor, Presbyterian Church, Ocean City, Md.

Charles P. Robshaw, pastor, Presbyterian Church, Dayton, N.J.

Edward L. Schalk, pastor, Community Presbyterian Church, Lakewood, Ohio.

Herman R. Schuessler, assistant pastor, Central Presbyterian Church, St. Louis, Mo.

John W. Shearer, assistant pastor, First Presbyterian Church, Hollywood, Calif.

Roy M. Shoaf, pastor, Pitts Creek Presbyterian Church, Pocomoke City, Md.

William G. Silbert, Jr., pastor, Calvary Presbyterian Church, Newark, N.J.

Arthur B. Smith, pastor, the Greenfield-Lockwood Parish, Greenfield, Mo.

Richard L. Smith, pastor, Presbyterian Church, Manchester, N.H.

S. Arthur Talman, pastor, First Presbyterian Church, Wildwood, N.J.

Herbert F. Thomson, further study, Union Theological Seminary, New York City.

Bruce G. Tucker, Central Presbyterian Church, Stamford, Tex.

Ansley G. Van Dyke, pastor, Presbyterian Church, Toms River, N.J.

Gustavus Warfield, pastor, Presbyterian Church, Cooperstown, N.Y.

Edwin R. Weidler, further study, residence 200 Johnston Ave., Pittsburgh, Pa.

Robert A. D. Whitesides, pastor, Associate Reformed Presbyterian Church, Lancaster, S.C.

Frank H. E. Wood, assistant pastor, First Presbyterian Church, Ardmore, Pa.

David W. Woodward, pastor, Presbyterian Church, Three Hills, Alberta, Canada.

George H. Yount, assistant pastor, Covenant-First Presbyterian Church, Washington, D.C.

AN IDEAL CLASS SECRETARY

An Appreciation of the life and work of the Rev. Alford Kelley by his classmate, the Rev. Wm. E. Bryce

A FEW days after the death of the Rev. Alford Kelley, the Secretary of our Seminary Class of 1889, I received a post card addressed by his own hand, informing me of his death. Evidently, in view of his imminent death, he had addressed these cards to all the living members of his Class, and had requested a friend of his to record on them the fact, time and place of his death and mail them. This was typical of one of the most faithful Alumni Class Secretaries that the Seminary has ever had, faithful even beyond death.

On every birthday anniversary he sent each of his classmates a card of congratulation and good wishes. He also promptly notified us of the death of any of our members. At regular yearly intervals he mailed to all members of our class a mimeographed letter containing the latest class news. His last Class Letter was dated May 15, 1942. At the time of our fortieth Class Anniversary he compiled and published in pamphlet form an interesting history of the Class members.

Never physically very sturdy and handicapped in his later years by failing health, he was the strong bond preserving the unity of our Class, enthusing us all with the spirit of Class loyalty and Christian fellowship. He possessed in a large degree the two "concomitants," as Dr. McCosh used to call them, of humor and common sense, but there was never any sting in his genial wit. He hated and fought the liquor traffic and sin in all its forms.

Perhaps the most outstanding of all his fine points of character was that of loyalty, the supreme virtue according to Prof. Josiah Royce. He was loyal to his family, loyal to his friends, loyal to Princeton University and Seminary, loyal to his classmates. He was always loyal to his Church and to his work as a minister of the Gospel, but underlying and inspiring all of his loyalties was his loyalty to his beloved Master, the Lord Jesus Christ, and to his Gospel as set forth in the Holy Scriptures. It vexed his righteous soul to see in the Church any departure from "the faith which was once for all delivered unto the saints." Well has he earned the welcoming plaudit of his Lord, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

BOOKS BY FACULTY MEMBERS

Since the last issue of the Bulletin the following books by Faculty members have come from the press:

John A. Mackay, a British edition of *A Preface to Theology,* Nisbet & Co., London.

John A. Mackay, *Heritage and Destiny.* The Macmillan Co., New York.

Andrew W. Blackwood, *The Funeral,* Westminster Press

Andrew W. Blackwood, *Planning a Year's Preaching,* Abingdon-Cokesbury

Henry S. Gehman, Translation of *Peta Vatthu: Stories of the Departed,* in *The Minor Anthologies of the Pali Canon, Part IV.* London, Luzac & Co., 1942.

BOOK REVIEWS

The Throne of David—a Study of the Fulfilment of the Old Testament in Jesus Christ and His Church, by A. G. HEBERT. Morehouse-Gorham Co., 14 E. 41st St., New York, 1941. Pp. 277.

The theme of this book is clearly expressed in the subtitle; Hebert believes in the continuity of revelation in the Old and New Testaments and in the vital unity of the two. His approach to the O.T. is from the side of the N.T. and the Christian Church. He sees in the N.T. the completion of the purpose which God took in hand when He called Israel to be His people; on the other hand, the N.T. is unintelligible without the Old which it presupposes everywhere as its background. Hebert defines the task of Biblical Theology as follows: "To draw out the positive meaning of conceptions derived in the first place from the O.T., and made complete in the New; to show what was transitory in the earlier statement, and how it is made good in the Person of the Fulfiller."

The author, although using symbolical interpretation, keeps himself within due restraint and preserves a sane attitude. Consequently this work should not offend a reader who is trained in the grammatico-historical method of exegesis. Hebert does not approach the O.T. with the purpose of analyzing it into documents or of studying comparative religion (though he recognizes the importance of scientific studies), but he recognizes in it a revelation from God. For this reason the book is of great value to the preacher and is bound to arouse a renewed interest in O.T. studies.

In speaking of Christ, Hebert writes: "We misunderstand our Lord whenever we think of Him as our personal Saviour, apart from the Messianic Kingdom, apart from His Mystical Body; and equally we misunderstand the Kingdom of God and the Church when we think of either of these separately from Him." Furthermore the book is clear on this point that our Lord came to Israel as the King of the Messianic Kingdom, not Messiah-designate, but reigning Messiah with His glory veiled. As regards the Messianic Kingdom, the writer maintains that it consists of two stages, two spheres, two levels: a Present and a Future; an Imperfect and a Perfect; an Earthly and a Heavenly, and that it involves the redemption of life in this world here and now and yet treats life in this world as a probation for a future life.

In the discussion of sacrifices Hebert comes to their spiritual values and significance. He notes that the Levitical sacrifices mixed up with the symbolism of the deep things of God, contained provisional and transitory elements. "But in the Messiah the heavenly Idea itself descended to earth and became incarnate." Christ fulfilled the O.T., and in connexion with the O.T. sacrifices the writer has one significant sentence: "Nor was it possible to draw out a rationale of Sacrifice till the Idea itself, which had for so long been casting its shadow in front, embodied itself and came to earth."

While a reviewer is not a proofreader, a serious misprint may be noted on page 224: *All man* for *No man* (John 6:44). Students and pastors will find much practical help in this small volume. The book, though written in very simple language, deserves careful reading and will lead many ministers into a recognition of the unity of the Old and New Testaments. In this respect it fulfills a need which has been sadly neglected in our times.

HENRY S. GEHMAN

The Social Background of the Old Testament, by DAVID JACOBSON. Hebrew Union College Press, Cincinnati, 1942. Pp. 327.

This book is an expansion of the author's doctoral dissertation at Cambridge University, 1936. He has read a vast extent of literature, from which he has compiled his information. For a book of such modest proportions, he has covered a wide array of subjects in nine chapters: mother-right and father-right; marriage; the family; the individual and the group; the dead; deity, totem, and the divine king; blood and sacrifice; blood revenge; and the levirate and circumcision.

The title sounds good, but after all the writer does not give us much of the actual social background of the whole O.T.; in the Foreword the work is described as a "study of the origins and early stages of development of the fundamental social institutions among various Semitic peoples of antiquity, with particular attention to the Hebrews, especially in that period of their cultural evaluation of which the Bible is the principal record." Jacobson makes many comparisons with the customs of the nations with which Israel had contacts, but he is especially interested in the customs and institutions of the mod-

ern Arabs. Accordingly the reader rather by inference has to deduce what the social background of the O.T. is. Upon reading the book, one must admit that many of the comparisons drawn from the fields of anthropology and the history of religions are far-fetched, even though they be very interesting.

Jacobson thinks that it is possible that there was no provision made for the enforcement of the judicial decisions of the elders, but one must not forget that some of the most common things in daily life are taken for granted and are not expressed in books. As an illustration of his caution, take his discussion of the *teraphim* (p. 162) and note the words he uses: "quite impossible to tell exactly," "probably," "perhaps," "we can only surmise." Much of the material in the book is bound to be in the realm of the speculative and the subjective. The deity, he thinks, was originally thought of as the ancestral spirits, and he comes to the conclusion that the dead and the deity were often thought to merge their functions and identity. He certainly overworks the cult of the dead. Yet he says that Yahweh was always regarded as essentially a God of the living.

Biblical scholars often reach strange conclusions when they become *Stubenphilologen*. On page 213 Jacobson says that "the king was believed to have the power of controlling the rain and the sun, since it was he who was supposed to cause famine." It seems, however, that he reads too much into the passages cited in that connection. Times have not changed very much; we still blame the Administration for many things. Some years ago, a Lancaster paper on the eve of a presidential election devoted a whole page to pictures of beautiful fields of luxuriant corn and tobacco in Lancaster County, the inference being that a Republican administration brings in bumper crops.

The author does not discuss (p. 245) the atonement sacrifice, the sacrifices burned with fire, etc., because they have been well considered by W. Robertson Smith. One could ask why other things have been treated without adding anything new to the authorities quoted. Naturally the theme outruns the size of the book, and economy had to be exercised somewhere. Speaking of sacrifices, Jacobson says (p. 246): "Probably a knowledge of these roots of sacrifice compelled the prophets to attack ritual sacrifice, in the same way that they opposed all such ancestor-worship ideas and institutions." Were not the prophets rather interested in contemporary significances? Why not accept the simple and obvious suggestion that they were opposed to sacrifices that lacked ethical and religious content? It is to be regretted that the author has not made more use of the archaeological material of Palestine and adjacent regions.

An excellent bibliography is appended; at the end of each chapter are numerous notes where are cited the authorities upon whom the writer depends. Thus the book can be used to great advantage for bibliography and source material, and here O.T. students owe a debt of gratitude to the author. Dr. Jacobson must be commended for unusual industry in amassing and arranging a great deal of useful material. An index of Biblical quotations would have greatly enhanced the value of the volume.

HENRY S. GEHMAN

Greek New Testament Word List. Collected by BRUCE M. METZGER. 4 pp. Issued by the author, Princeton Theological Seminary, Princeton, N.J. 10 cents.

This list of 250 words that occur from twenty-five to fifty times in the Greek Testament is designed to supplement the vocabulary of J. G. Machen's *New Testament Greek for Beginners.*

HENRY S. GEHMAN

A Man in Christ. The Vital Elements of St. Paul's Religion. By JAMES S. STEWART. Harper, New York. Pp. xiv, 332. $2.00.

Among modern books on Pauline theology this recent contribution by the well known Edinburgh preacher will easily occupy a place of honor. It combines solid scholarship with strength of emotion, lucid and constructive logical thought with bold imagination, simplicity of presentation with great rhetorical art.

The volume deals mainly with the apostle's theology. But this is not conceived of as a hard and fast logical system; rather it is interpreted as the outcome and the expression of St. Paul's experience of salvation. The author, taking Rom. 7 as a description of the apostle's state of mind before the expedition to Damascus, depicts St. Paul as one who out of a deep disappointment with contemporary Judaism found in the Christ of glory the solution of all his problems.

Union with Christ becomes thus the clue to his central doctrines of reconciliation, justification and the pre-existence of Christ. Dr. Stewart shows that these were not abstract theories, dealt with by St. Paul for polemical reasons, but rather expressions of what was of supreme importance in his religion. Thus under various terminologies they are found in the center of all of the apostle's writings. The author succeeds

both in discovering the unity in the bewildering wealth of St. Paul's thought, and in making his ideas vital to the modern reader.

If the author were to be classified—which is always a precarious thing, when an original approach has been made—he might be said to continue the best traditions of the great Evangelical leaders in Scotland.

OTTO A. PIPER

Forgiveness and Reconciliation. A Study in New Testament Theology. By VINCENT TAYLOR, Principal and Ferens Professor of New Testament Language and Literature at Wesley College, Headingley, Leeds. Macmillan, New York, 1942. Pp. xxiv, 288. $3.00.

This volume of studies in New Testament theology is the last of a trilogy. In "Jesus and His Sacrifice" (1937) Dr. Taylor made a study of the sayings of Jesus relating to his sacrifice. The scope of the study was enlarged in "The Atonement in New Testament Teaching" (1940). After having ascertained what the New Testament teaches concerning the atoning work of Christ the author approaches in the present book the New Testament teaching on the *'ordo salutis.'* He turns successively to forgiveness, justification, reconciliation, fellowship and sanctification, and examines in the last chapter the relation in which all these terms stand to the Atonement.

Dr. Taylor is one of the few British theologians who have a genuine interest in Biblical theology, and who are familiar with the modern methods of research. Over against the prevailing electicism of our age this Methodist leader is anxious faithfully to follow the Bible and to exhaust its wealth completely. The result is a work both rich in scholarship and full of spiritual insights. Though a careful student of linguistic differences and of the various shades of thought of the New Testament writers the author, nevertheless, bears constantly in mind the unity of argument and outlook that characterises the various books of the New Testament.

Principal Taylor scolds the modern sentimentalism that regards fellowship with God as the easiest and most natural thing in spiritual life. He rightly points out that without forgiveness of sins and reconciliation there can be no fellowship of sinful man with the holy God, and that apart from the work of Christ there is no way of forgiveness. The representatives of mere orthodoxy on the one hand, and of a merely cultic religion of adoration on the other are powerfully and cogently reminded of growth in sanctification as an essential aspect of faith. Particularly impressive in this connection is the author's emphasis on the believer's suffering with Christ, the *'via crucis'* of faith.

There is no arbitrary subjectivism in this book, no empty speculation, and I can gladly follow the author as far as he goes. My only criticism would be that he does not go far enough. Like most Methodists, he is satisfied with a psychological and sociological interpretation of the *'ordo salutis,'* and pays relatively little attention to its ontological basis, its supernatural conditions and its eschatological frame.

OTTO A. PIPER

Jesus in the Light of History, by A. T. OLMSTEAD, Professor of Oriental History at the Oriental Institute of the University of Chicago. Scribner, New York, 1942. Pp. xiv, 317. $2.75.

It is gratifying to see the student of Ancient History attracted by the problems of Gospel History. Like Eduard Meyer, Professor Olmstead thinks that Jesus can be fully understood only when placed in the framework of Palestinian contemporary history and seen against the background of the ancient Near East. Thus the reader becomes acquainted with the author's own studies of the topography of Jerusalem, and with the results of recent research in Mishna and Talmud. Yet it is amazing to see how little these things contribute to our knowledge of the character and the teaching of Jesus.

Prof. Olmstead uses the Fourth Gospel as his primary source. He believes that the latter is based upon an Aramaic Gospel written by the Beloved Disciple at about 40 A.D., but mutilated and altered by a later redactor. The author's Jesus is a Palestinian Jew, familiar with the Aramaic literature of his days, and akin in his outlook to the Pharisees. He differed from them, mainly by adding to their law the positive form of the commandment of love. The eschatology of the Gospels is the work of disappointed believers. The misunderstanding of Gentile Christians made a divine being of the prophet of Nazareth. Jesus was fifty years, when he died, and his public ministry lasted exactly 475 days.

It is hard for the reviewer to do full justice to the erudition, the originality of thought, and the imagination of the author. For one notices at the same time the arbitrariness, with which proportions of the Gospels are used as evidence or rejected without sufficient ground. What is even a greater handicap is Prof. Olmstead's lack of understanding of the uniqueness of Jesus.

While I agree with his principle of interpreting the Gospels out of the history of the Apostolic Church, I feel unable to understand the eschatological expectations of the Primitive Church, if the Jesus of history were what Prof. Olmstead pretends to find in the sources.

OTTO A. PIPER

Marcion and the New Testament. An Essay in the Early History of the Canon. By JOHN KNOX, Professor of Practical Theology, Divinity School of the University of Chicago. University of Chicago Press, 1942. Pp. ix, 195. $2.00.

The history of the New Testament canon in the first two centuries offers to the student some of the most intriguing problems. The scanty amount of evidence and the obscure or ambiguous nature of some of the documents furnish ample occasion for hypotheses. Dr. Knox starts where Harnack, with his brilliant sketch on the origin of the New Testament, left off. He holds that Marcion's New Testament not only influenced the policy of the Church in its adoption of a canon of the New Testament, but was also the organising idea of the Catholic canon itself. Luke's Gospel and the Book of Acts in their present form were written to combat Marcion's Gospel, and to enable the Church to canonize a richer New Testament than the reformer from Pontus had introduced.

Dr. Knox realises the difficulties that beset the hypothesis of such a late date of the "Lukan" writings. He buttresses his argument with a vast learning, a sagacious interpretation of a great number of facts and inferences from facts, and some pieces of very interesting and valuable original research (for instance, on the lexicography of Marcion's Gospel, or the structure of the earliest collection of Pauline epistles). Thus he hopes to establish at least an *a priori* possibility for his hypothesis. It seems to the reviewer that there lies the weakness of this brilliant and stimulating book. Historical study is not advanced by *a priori* possibilities, unless the latter are coupled with *a posteriori* evidence. But the author fails to show, for instance, that at A.D. 150 conditions prevailed in the Church that rendered possible the immediate general acceptance of a newly written gospel. Furthermore, he does not explain how such an evangelist would have had at his disposal the same early source material that the author of Marcion's Gospel would have used, how he would have been attracted by Jewish-Christian material such as the Nativity stories in Luke ch. 1 and 2, or how he would have been able to grasp so completely style, vocabulary and outlook of his predecessor at a time that would have differed so much from the origins of Marcion's Gospel.

I found the critical portions of this book, in which Dr. Knox surveys the views of his predecessors, particularly valuable. He makes it plain how often in this field the student has to be satisfied with a *Non liquet.* As far as his own constructive work is concerned, it seems to me that with all his bold assertions and persuasive suggestions he has increased rather than diminished the number of question marks in this section of history.

OTTO A. PIPER

The Meaning of Repentance. By WILLIAM DOUGLAS CHAMBERLAIN, Professor of New Testament Exegesis, Louisville Presbyterian Seminary. Westminster Press, Philadelphia, Pa., 1943. Pp. xii, 238. $2.00.

In the field of Biblical Theology a fundamental change of method is gradually taking place. Originally a collection of proof-texts for the support of the traditional system of Protestant dogmatics, Biblical Theology begins to vindicate the supremacy of the Bible over Systematic Theology. Historical-critical schools had usually contented themselves with dissolving the New Testament into its component books or portions, but had continued to arrange the material in the old order of a theology that had its roots largely in Greek thought of the fourth and fifth centuries. Not until recently have there been studies that take their departure from the religion of the Biblical books themselves and try to treat them according to the system inherent in the New Testament itself. Kittel's *Wörterbuch* has done much to facilitate such an approach. Dr. Chamberlain's book gives evidence of how rewarding such a treatment is.

Repentance, he points out, is in the New Testament not primarily described as sorrow over wrong things of the past, but rather as a change of mind and a new attitude of the heart that looks forward towards the new life offered to us in Jesus Christ. This presentation makes an important contribution to our understanding of the New Testament, because he brings the organic connection between the good tidings and the incessant demand for repentance into a clear light.

The book is written by a man who not only knows and loves his New Testament, but is also familiar with the scholarly methods of interpre-

tation and the modern problems of exegesis. But he makes no ostentation of his learning; rather he lets the text of the New Testament largely speak for itself. The language of the book is simple, concise, and direct, which makes for easy and pleasant reading and encourages the reader to go over the book again for intense study. The author looks at his subject from a lofty viewpoint that is appropriate for the great themes and the sublime truths he is handling. Yet at the same time he constantly keeps in mind the practical applications of the Biblical teaching both for personal life and for preaching.

My only criticisms would deal with the author's tendency to dissociate Repentance almost entirely from Judgement, and at times to identify it too closely with Regeneration. But these two points do not seriously affect his whole treatment. One lays the book aside both ashamed of one's own spiritual weakness, and grateful for this new light that comes from the pages of the New Testament.

Otto A. Piper

Studies in the History of Culture: The Disciplines of the Humanities. Ed., Percy W. Long. Published for the Conference of Secretaries of the American Council of Learned Societies by the George Banta Publishing Company, Menasha, Wisconsin, 1942. Pp. viii + 331. $3.50.

This imposing volume, consisting of twenty-one papers, one from each Society of the American Council of Learned Societies, is a *Festschrift* in honor of Waldo Gifford Leland, who, as Director of the Council, has rendered distinguished service "to the history of culture and to the cooperation of the humanities." The subjects of these contributions from the various disciplines range so far afield that it is impossible to treat each one individually in this review. Let it suffice to note just a few of the contributions by title to show the wide range of material discussed: "Tutush, Ephemeral Sultan," George C. Miles; "The Road in Old Japan," Robert B. Hall; "Philosophical Aspects of Language," Leonard Bloomfield; "Some Notes on the Economic Interpretation of History," F. H. Knight; and "Iconography of Old Detroit," Randolph G. Adams. There are a few punctuation slips in the work, one of which is quite confusing on p. 313, l.7, where a comma should follow "Conklin." On p. 8, last line, the word "Anabasis" should be in italics as the title of Xenophon's work. And throughout the articles by George Sarton and W. A. Neilson the editor should have checked more carefully the unintelligible use of the comma by these writers. However, the publishers and editor have spared nothing to produce a beautiful and widely significant volume as a fitting tribute to Mr. Leland.

The grave danger of course with such a work is that the contributions contained in it are irretrievably lost to future investigators. It is with this in mind that the reviewer wishes to note two articles of special importance to those interested in Old Testament studies. The first is a significant paper by W. F. Albright of Johns Hopkins University, "The Rôle of the Canaanites in the History of Civilization." The Canaanites are gradually assuming their rightful place of importance in the complex history of the Near East. The excavations of Schaeffer at Ugarit—a Sumerian loanword?—have recovered specimens of Canaanite literature which show striking similarities verbally and stylistically to Hebrew poetry. New data from Mari and Ugarit reveal the startling fact that all of the Hyksos names now known are Canaanite or Amorite, thus marking these hitherto elusive people "Phoenicians," as Manetho called them, rather than Hittites or Hurrians or Indo-Europeans, as some modern scholars have called them. Even the name "Canaan," subjected to a new cultural and linguistic scrutiny, comes forth for the first time as a Hurrian expression meaning "Belonging to the (land of) Purple." The interrelations between the Phoenicians, as the Canaanites are called after the twelfth century B.C., and the Israelites are being brought into ever clearer focus because of new archaeological and linguistic evidence (cf. pp. 35-6). Prof. Albright, in his usual thorough and lucid way, has shed new light upon one of the pertinent problems of Old Testament studies.

Prof. E. A. Speiser, of the University of Pennsylvania, in his article "Some Sources of Intellectual and Social Progress in the Ancient Near East" delivers another telling blow in the battle between the Egyptologists and Akkadologists concerning the priority of their respective cultures when he asserts that in the Mesopotamian valley we find the oldest center of scientific observation permanently recorded. What is more, and this is the main burden of his paper, he also finds that underlying the intellectual progress in Mesopotamia was "a social order resting on the rights of the individual, embodied in a competitive economy, and protected by the supreme authority of the law" (p. 61). The case in Egypt is altogether different. The king was a god and absolute ruler, and so there was no room for unqualified recognition of private property or the power of the law. Because of this difference in social and economic background,

we miss in Egypt the scope and inner unity of scientific advance which we find in Mesopotamia. The totalitarian way of life in Egypt was no match for the spirit of individual initiative and enterprise in Mesopotamia.

CHARLES T. FRITSCH

The Minor Anthologies of the Pali Canon, Part IV, *Vimana Vatthu: Stories of the Mansions and Peta Vatthu: Stories of the Departed.* Translated by JEAN KENNEDY and HENRY S. GEHMAN respectively. Edited with an Introduction by MRS. RHYS DAVIDS. London, Luzac & Co., 1942.

The present volume belongs to the series *Sacred Books of the Buddhists* founded by the famous Oxford philologist F. Max Müller, a series which undertakes to present to the English reader the canonical scriptures of Buddhism. The language in which this literature was written is Pali, a mixed Indic dialect closely akin to the ancient Sanskrit. The sacred writings of the Buddhists are both extensive and of very uneven worth. If the entire canonical literature were translated into English the bulk would occupy about ten thousand pages. Sections of this, such as the short "Way of Virtue" and the much longer "Dialogues of Gautama," are marked by a simple earnestness and nobility of expression in counseling a quiet life of soul searching. On the other hand, other sections are of a decidedly inferior nature, being no more than secular folk tales veneered with Buddhism. Most of the present volume contains material of the latter sort.

The first part, Stories of the Mansions, was translated by Mrs. Jean Kennedy of New Haven (Conn.) and reiterates the doctrine of metempsychosis in eighty-five tales of persons reborn into another existence (a mansion). The second part, Stories of the Departed, was translated by Dr. Gehman and consists of fifty-one stories of the fate of the spirits of the dead who have passed into what corresponds analogously to the Roman purgatory. A recurring motif is the belief that the piety of friends and relatives, exhibited by making donations to monks in the name of the deceased, effects an earlier release of the *peta* or departed spirit from suffering in the *paraloka* or yonder world.

This volume is of value in presenting one phase of Indic and Buddhist folklore. Inasmuch as these stories represent the beliefs of the masses regarding the transfer of merit and the transmigration of the soul, the student of comparative religion will welcome their translation in this, the twelfth volume of *Sacred Books of the Buddhists.*

Because of his interest in Buddhism and the Pali language, manifested by publishing a number of articles in this field, Dr. Gehman was requested by the editor of the series to contribute the present translation. Princeton Seminary can congratulate itself in having the Old Testament chair occupied by a man trained not only in the Semitic languages and literatures but in Indo-European philology as well.

BRUCE M. METZGER

George Keith (1638-1716), by ETHYN WILLIAMS KIRBY, Ph.D., Formerly Assistant Professor of History at Wells College. New York, D. Appleton-Century Company, 1942. Royal 8vo, pp. 177. $3.00.

George Keith has had to wait a long time for a worthy biography. Though four religious bodies of the Old World as well as the New—Presbyterians, Quakers, Baptists, and Anglicans—have always found it necessary to give some attention in their denominational histories to this distinguished Scotch scientist, teacher, author, colonizer, and missionary administrator, the volume before us is the first adequate presentation of his life and work. Versatile and enterprising, courageous and indefatigable, he became, in spite of faults of temper that often marred his usefulness, an outstanding spiritual leader both in Great Britain and in Colonial America.

The book gives impressive evidence of the author's thorough mastery not only of Keith's own publications—the bibliography lists over a hundred of these—but also of the relevant periodicals, pamphlets, and manuscript material in this country and abroad, as well as the secondary literature on the history of Quakerism. And the author's erudition is matched by her judicial fairness, a quality specially manifest in her discussion of the controversial aspects of the subject. In the light of the primary sources here so generously placed at his disposal, the reader can judge for himself under what circumstances Keith gave up his Presbyterian heritage to become a Friend; why he could not be satisfied with the Quakerism which he had done so much to promote in his native Aberdeenshire; how, disowned by the Philadelphia Meeting, he became, against his will, the founder of a new sect, "the Christian Quakers"; what justification he had for his unremitting attacks upon his former associates and their followers; what considerations finally led him to seek membership in the Anglican Church; and what estimate ought to be put upon his labors as the Agent of the Society for the Promotion of Christian Knowledge, and later as a pioneer missionary under the

auspices of the Society for the Propagation of the Gospel, and during the closing decade of his life as the Rector of Edburton in Sussex.

Pathetic as are many of the incidents in this long and checkered spiritual pilgrimage, the story as a whole is an inspiring narrative of a gifted and heroic servant of Christ, who suffered many imprisonments and distresses for his faith's sake and who, in spite of his lack of patience, tact, and tolerance, made important contributions to the spiritual life of the seventeenth century. Of a more general interest are some of the colorful details in regard to the political, social, and religious conditions of the period.

In one particular only have we found the treatment disappointing. Though constant reference is made to the writings of Keith, there is no incisive discussion of his changing doctrinal views. One surmises that a feeling of insecurity induced the author to make her excursions into the theological field as few and brief as possible.

FREDERICK W. LOETSCHER

The History of Quakerism, by ELBERT RUSSELL, Dean Emeritus of the Divinity School and Professor of Biblical Interpretation, Duke University. New York, The Macmillan Company, 1942. Pp. xxv, 586. $3.00.

This is an admirable denominational history. It is comprehensive, scholarly, up-to-date, and thoroughly readable. Certain features of the subject have, to be sure, been more fully treated in special monographs, but this work will no doubt remain for years to come the best one-volume account of the Quaker movement as a whole.

"The rise of the Society," the first of the three main sections into which the material is divided, covers the forty-four years from George Fox's decisive religious experience in 1647 to his death in 1691. The author here gives a brief but graphic description of the England of the Stuarts; sketches the career of the founder of the movement, its growth and the beginnings of its organization; and discusses, *inter alia*, the principles of Friends, the persecutions they endured under the Commonwealth and after the Restoration, the establishment of Quakerism in the American Colonies, the literary activities of the early leaders, and some of the ever-recurring troubles due to the tension between those who championed the claims of the Inner Light and those who made more of the Bible as an authoritative revelation and who sought to check excessive individualism by means of a corporate control. The second division, "The Age of Quietism, 1691-1827," deals with the reactionary tendencies that appeared after Fox, Margaret Fell, and William Penn had passed away. With the Toleration Act of 1689 and the growing material prosperity of the Society came an abatement of zeal, a yielding to the latitudinarianism of the time, and a willingness to substitute the disciplinary "peculiarities"—including those of "dress and address"—for vital religion. Special interest attaches to the proof here given that the Quietism that marks this period of Quaker history was due not only to the reaction against the Ranters but also to Barclay's doctrine of human nature and to the influence of Continental mystics. As in the preceding and also in the last sections of the work, much is made of the varied and far-reaching philanthropies of the Friends both in Europe and in America; truly a noble record, though most readers will discount the argument that these achievements are to be causally related to the custom of magnifying the function of silence in public worship. The last division extends from the "Great Separation" of 1827 to the present. The epochal disruption is treated at considerable length and with the manifest desire to give a fair appraisal of the four leaders chiefly responsible for the rise and the spread of the schism—Hicks, Bettle, Comly, and Shillitoe. The whole period, indeed, was marked by centrifugal tendencies, some due to the triumph of the Evangelical theology over Quietism, and others to the struggle—as marked in Quakerism as in other denominations—between Evangelicalism and modern Liberalism. Among the most instructive chapters is the last one, dealing with the question of unity in the Society and its relations to the ecumenical movement.

The value of the work is enhanced by the frequent use of statistical summaries, by the thorough documentation, and by the excellent Bibliography and Index. In spite of the many and often excessively long quotations that give some of the chapters the appearance of a compilation, the work as a whole is marked by freshness and vigor of treatment and by independence and sobriety of judgment. One lays down this volume with the deepened conviction that Quakerism at its best has made many worthy contributions to the religious and social life of the modern world; but also with the feeling that the fruits of its doctrine concerning the Inner Light often make it hard to distinguish between the heated rationalism of the mystic and the chilled mysticism of the rationalist.

FREDERICK W. LOETSCHER

The Unconquerable, by CHARLES TUDOR LEBER. New York, Fleming H. Revell, 1943. Pp. 160. $1.50.

"In a world shattered by conquerors I have seen the unconquerable," so begins this description of the Christian Mission at a time of global war. The author has twice been around the world as a representative of the missionary enterprise within the last six years. Thus he has had a rare opportunity to view at firsthand the tremendous forces of good and evil that are at work throughout the nations. The most recent visit was a spiritual mission to American workers in foreign service and to the national churches in Asia and Africa. The visit was accomplished just ahead of the Japanese aggression in east Asia, and on to India and Africa and back to America after this country had been plunged into the war. The trip was made almost entirely by plane. Out of the pages comes a vivid feeling of the Christian groups who were soon to be in enemy hands in the Far East, and of similar bodies in the turmoil of India and Africa under conditions of global conflict. The volume goes on to show the meaning of the worldwide Christian fellowship in a time like this and looks forward to its function in the smitten world that will emerge following the cessation of hostilities.

Dr. Leber has been speaking with a truly prophetic voice concerning the world Christian movement since his return from this great trip of spiritual ministry to those who were even then beneath the shadow of impending destiny. It was a marvel that the Philippines and Thailand could be visited just before they were drawn into the vortex of war. The witness of missionaries and national Christians who faced with the martyr spirit internment and possible death beams from these pages. "In all these things we are more than conquerors" and Christians must be much more than conquerors for they are to lead the bruised and wounded world back to the paths of peace, and point the way to a better earth where these things that are now upon us can not possibly happen again. Dr. Leber is a graduate of Princeton Theological Seminary and gave one of the Students' Lectures on Missions during the current year. The material of this lecture as well as the substance of other recent addresses by the author will be found in this volume.

Like the books written by Robert E. Speer when he was Secretary of the Foreign Board, this treatise abounds in pertinent quotations from current literature concerning the missionary enterprise. Many of these will be especially valuable to ministers for use in the preparation of missionary sermons. The chapter titles give a striking hint as to the contents of the book: First, in the section on the globe-girdling trip the chapters are: "Wilderness Journey," "With Wings as Eagles," and "To the Uttermost Parts." Then the second section which sets forth the present condition and philosophy of the missionary movement is divided as follows: "Christianity in Trouble," "The Production of Endurance," "The Silent Revolution," "Carry Religion to Victory," and "Unexplored Remainders."

We live in the century and generation when the truly worldwide Christian Church has actually come into being. There have been astounding accomplishments in the worldwide expansion of Christianity, but all these things are only beginnings. Greater calls for Christian fortitude and initiative lie ahead. In this book one of its leaders interprets for us the meaning of the worldwide Christian fellowship in the present day, and gives us a vision of what, under God's power, it may be in the new day that is to come.

J. CHRISTY WILSON

Unforgettable Disciples, by twenty-five different authors. Published by The Presbyterian Board of Foreign Missions, 1942.

Here are the stories of twenty-five members of the worldwide Christian community. Some of them are missionaries and others are nationals of the lands in which the missionary enterprise of our church has operated. The majority are nationals and represent all classes of society from servants to the president of a great college. This is a book that young people will enjoy and offers rich material for mission study by any organization of the Church. These stories are vitally interesting and they are real, they represent life and they offer not only vital interest but a better understanding of the missionary enterprise and the world Christian community to all who read. Many times pastors ask where they may find good missionary illustrations for sermons. Here is a rich mine of such material from Africa, India, Thailand, Iran, The Philippines, Guatemala, Japan, China, Chile, Mexico, and Syria. Many people have been asking for more stories about members of the Christian Church in mission lands. Here they are told by many of the best writers among our missionaries. Though there are many authors the book is a unity because all of these people are one in their devotion to Christ and loving service in His name.

J. CHRISTY WILSON

The Christian Approach to the Moslem, by JAMES THAYER ADDISON. New York, Columbia University Press. Pp. 365. $3.75.

What the Christian world has done across the centuries to win Moslems to Christ by the methods the Master suggested amounts to relatively little. Islam is the only religion which has met and conquered Christianity on a large scale. Much of the Mohammedan world was formerly Christian, many of the great mosques were at one time churches. In the Crusades, Christian Europe endeavored to reclaim by the sword much that had been lost to the Moslems by the sword; the Crusades largely failed in their object, but they did leave deep scars upon the Moslem heart and deepen the misunderstandings which have always divided Christianity and Islam. This book makes a very definite contribution to the field of relations between the two great faiths. Anyone who desires to know something of the history of Christian missionary attempts to reach Mohammedans should read it, and the book will be a necessity to the student of Islam and Christian Missions in the Moslem World.

Dr. James Thayer Addison was for many years professor of the History of Religion and Missions at the Episcopal Theological School in Cambridge, Massachusetts. More recently he has become a Secretary on the Episcopal Mission Board. He writes concerning Missions to the Moslems because he considers this a crucial field and the most difficult of the worldwide Christian enterprise; to use his own phrase, "difficult beyond all others of its kind."

The book first gives an account of typical examples which illustrate the historic contact of the two faiths. The second section of the volume gives a brief review of the Christian missionary work during the modern age in a number of leading Moslem fields (other countries are briefly considered in a valuable list of appendices). The third section of the book takes up the presentation of the Christian message to Moslems and problems which it presents.

Since Dr. Addison is essentially a historian, the part of his work on this phase probably makes the greatest contribution to the field. He writes vividly and both content and style contribute to interest in the great examples of Christian efforts to reach Moslems in past centuries, as well as the review of modern missionary work in this very difficult section of the enterprise.

Dr. Addison has traveled in Mohammedan lands but has not been himself engaged in actual missionary work for Moslems. The third section on presenting the Message to Moslems is not all that one might hope, and the title of the book "The Christian Approach to Moslems" is not entirely fulfilled by the suggestion of a *modus operandi* for presenting the Gospel to Moslems—but after all this is one of the most difficult tasks that could be conceived. Historically the approach to Moslems is very well indicated by the typical examples given. Dr. Addison has favored us with one of the most valuable contributions in recent years to the great question he considers, and we hope the book may turn the attention of the Christian Church to the Moslem field, for as the author says, "One of the great tasks which God has set before His Church for the generations to come—is the conversion of the Moslem World."

J. CHRISTY WILSON

The Near East, by PHILIP W. IRELAND, Editor. The University of Chicago Press, Chicago, Ill., 1942. Pp. xiv + 266. $2.75.

Writing from the viewpoint of detached outsiders, not one of the authors whose opinions are here edited seems to assign its due significance, if not precedence, to the native sentiment whose qualified spokesmen and champions have of late composed much that ought at least to have reached the hands of specialists. For is it not a primary objective of any self-determination, or any sane application of the Four Freedoms that the Near East—like any other part of the world—should have the unquestioned right to speak for itself? Who else is better equipped to decide its future and to make an earnest attempt to estimate, with some degree of approximation, its coming role, if not the enlightened writers and thinkers of its own soil who know it best? All this line of reasoning is practically ignored in the book under review.

A statement (p. 60), in the course of the chapter entitled: "Social Change in the Near East," from the pen of the well-known Arabist, H. A. R. Gibb, Laudian Professor of Arabic, Oxford, reads in part: ". . . I have not yet seen a single book written by an Arab of any branch in any Western language that has made it possible for the Western student to understand the roots of Arab culture. More than that, I have not seen any book written in Arabic for Arabs themselves which has clearly analyzed what Arabic culture means for the Arabs." Whereas the present reviewer is inclined to withhold endorsement of the foregoing sweeping remark, since many treatises have actually been written on the subject in question, in Arabic and other modern languages, yet one must concede that Professor Gibb has underlined here

the vital issue of self-clarification through which so far the Arabs and Arabic-speaking peoples have not fully passed. Charles K. Webster, Professor of International History, London School of Economics, in his part of the book offers a noble and amazingly persuasive exposition of British policy in the Near East.

A symposium on the Near East, in which five highly respected observers participate, ably edited by the versatile political scientist, Professor Philip W. Ireland, should attract interest as a welcome contribution any time, and especially when that corner of the globe is so crucial a theater in the current world struggle. The essays included in this publication originally were delivered in 1942 as lectures at the University of Chicago under the auspices of the Norman Wait Harris Memorial Foundation.

Indeed, what is here presented is the fruit of mature study, undertaken by each of the several writers, in some phase of the history, culture, society, political institutions and thought of Near Eastern peoples. Though the area covered extends from the Atlantic Ocean to the Indian, and from the Caucasus to the Sahara, and though inhabited by Arabic-, Turkish-, and Persian-speaking nations, and others, yet appropriately the bulk of the book focuses upon the Arabs, who outnumber every other stock, dealing with them in the light of their historic patrimony and allocating primary importance to the living issue of their fast-shaping future. Count Carlo Sforza's animated essay, though trustworthy in the main, forms in reality but an introductory part to the basic body of the book.

EDWARD J. JURJI

The Jewish Community, by SALO W. BARON. The Jewish Publication Society of America, Philadelphia, 1942. Vol. I, xii + 374 pp., vol. II, 366 pp., Vol. III, ix + 572 pp. $2.50 per vol. $7.50 per set.

Closing his narrative at the point where Emancipation befell the European Jew, the author seems to imply that the liberation itself, in which the American and French Revolutions are unforgettable landmarks, did not necessarily everywhere bring a better status for the Jew. The ancient and medieval stringencies had at least ushered in their wake a measure of internal independence within the community so that Jewish leadership received encouragement and legal protection. With the dawn of the modern era religious and lay guidance gradually lost their time-honored standing. Nor were the woes and trials of Judaism at an end.

Between the lines, yet couched in unmistakable tones, are the configurations of the Jew's destiny. For he who knows that his own communal experience since Old Testament times has been a going concern does not fail to perceive the straight unbroken tradition inherent in the shattered and tearful career of his people. The election of officers in the ordinary Jewish community, the interrelationship of religion and education, for instance, are among the many intricate features of Jewish life discussed in the light of procedure embedded in Jewish literature including the *Psalms*, *Samuel*, and *Kings*, and portrayed in the finds at places as far apart as Jerusalem and Elephantine, Rome and Baghdad.

What prompts the author and sponsors to make the Jewish Community the subject of so elaborate and painstaking a critique appears to grow out of the revival of communal consciousness in many Jewish circles. Anyhow, the challenge to the Jewish Community, climaxed in the terrors and horrors of the last decade, evokes a courageous response in the form of the splendid, well-balanced investigation under review. The result is a complete analysis based on the bedrock of Hebrew thought and inspired by the quickening symbols of the American spirit. Viewed from this side the work would occupy a rightful position in that currently prolific genre of writing which for want of a better name may be styled "heritage literature." The one missing link in this otherwise fascinating study has to do with the problem of Revelation and its relative impress upon the Hebrew mind and the Jewish Community. Nowhere in the course of the masterful treatment does the author undertake to explain the question, which some at least will want to pose, regarding Divine Intervention in the checquered career of Israel. It might be argued, nevertheless, that in a sociological compendium all theological discussion must of necessity be reduced to such casual and passing notices as one meets in these pages.

The student gains a genuine perspective fortifying the belief that the Jew has ever been in the vanguard of world progress toward freedom. But no inkling is cited as regards the springhead of that unique and enviable position enjoyed by the Jew. Through Biblical Palestinian society, the Greco-Roman civilization, the Perso-Babylonian (Talmudic) culture, one follows the Diaspora since its beginnings unto medieval times, when under Islamic and Christian overlords, both in Europe and in the Near East, amidst ghetto, state restriction and inquisition, the Jew remained a member not only of a locally recognized community but often, as in Poland and Sicily, of a federated supercommunity.

In this monumental performance the Columbia professor of Jewish history, literature, and insti-

tutions makes a unique contribution to the study of Judaism. In an aggregate of over 1300 pages, Dr. Baron tells the story of the Jewish Community from the earliest recorded times. It is a praiseworthy attempt, executed with first-class workmanship and erudition, to provide an accurate, critical document on the historical and structural makings of communal Judaism across the millennia. The author's main thesis occupies the first two volumes while the last, in its entirety, is devoted to the notes, bibliography and index. The work is another commendable product of the Jewish Publication Society of America, and is published in that worthy series, established by the distinguished chemist, scholar, and public worker, Professor Morris Loeb (1912) of New York, for the purpose of providing books of high scholarly quality "devoted to the interests of Judaism."

EDWARD J. JURJI

The Story of American Catholicism, by THEODORE MAYNARD. New York, Macmillan, 1942. Pp. xviii + 694.

The author—not a professional historian, but Professor of English Literature at Mt. St. Mary's Catholic College—seeks to relate American Catholicism to its larger background of American political and social life. He brings to the task wide reading in American history and a clear, lively literary style. The synthesis is sometimes incomplete, secular history on occasion being retold without being related in any way to Catholic life or thought. The non-Catholic reader can well rejoice that diocesan and other ecclesiastical details have usually been omitted, but could well wish that something more of American Catholic theological thought had been reported. There is little effort at objectivity. Uninhibited opinions are freely expressed against Protestantism—his pet bias—against Republican party policies, and even, occasionally, against Catholic practices.

The attempt of Catholics of more recent days to read back into American colonial Catholicism a significance which it had not then achieved is suggestive of the fabled efforts of *nouveaux riches* to buy a pedigree. The present author, for example, in defiance of such scholars as David Schaff, Gilbert Chinard, and others, continues to imply that Jefferson was indebted to Cardinal Bellarmine for many of the principles embodied in the Declaration of Independence and in the Virginia Bill of Rights. The grossly exaggerated claims of O'Brien for the patriotic part played by Irish Catholics in the American Revolution are at least partially endorsed.

The anti-Catholic "nativist" movements of nineteenth-century America are discussed in some detail, and the anti-Catholicism which the Mexican War temporarily evoked is noted. The author seems to feel pride over the official neutrality of the Catholic Church in the slavery controversy: "The Catholic Church kept its head." The Civil War ruined the Catholic aristocracy in the South, and left Americans to consider Irish laborers the typical representatives of their faith.

The author recalls that the "robber barons" of the post-Civil War period were Protestant churchmen, "bland, pious, and smug." Some concern is expressed over the excessive urbanization of American Catholicism in recent decades. The cities must be continually replenished from rural areas, but the rural areas of America are not Catholic. With immigration virtually cut off, hope is found to lie in aggressive proselytizing. "The time is ripe for a momentous Catholic effort in the United States" (p. 612). "Protestantism—especially American Protestantism—is now so doctrinally decayed as to be incapable of offering any serious opposition to the sharp Sword of the Spirit, as soon as we can make up our minds to use it. . . . Catholicism could cut through Protestantism as through so much butter" (p. 613).

It should be stated that, though the work bears the official imprimatur, it has been received in many Catholic circles with very mixed praise. In spite of obvious bias and some inaccuracies in the work, however, the author's comprehensive purpose to tell the story of Catholicism in relation to American life as a whole, his consistent focusing of attention on matters that are either interesting or important, and his real literary gifts give this work notable popular appeal and a real significance.

LEFFERTS A. LOETSCHER

The History of the Use of the Shorter Catechism in the Presbyterian Church in the United States of America, by ERIC G. HADEN. Kansas City, Kansas, Central Seminary Press, 1941. Pp. 101.

"Oatmeal and the catechism" is a less frequently used formula of nourishment today than it once was. In the present paper-bound abridgment of his Yale doctoral dissertation, the Professor of Religious Education in the Central Baptist Theological Seminary briefly summarizes the story of the declining use of the Shorter Catechism in the Presbyterian Church.

Two of the four chapters discuss, respectively, the catechetical method and the use of the

Shorter Catechism in colonial New England. The remaining two chapters, comprising three fourths of the booklet, deal with Presbyterian use of the Catechism before 1800 and since 1800. While the various local and denominational authorities cited are seldom woven together into a continuous narrative, the reader is enabled to see clearly the prevailing trend away from the catechetical method. The author concludes with a criticism of the traditional mere memorizing of the Catechism, but commends the historic symbol as still having value for purposes of discussion and instruction in the principles of the Christian faith.

LEFFERTS A. LOETSCHER

Personal Religion, by D. C. MACINTOSH. Scribners, New York, 1942. Pp. 402. $3.00.

The author of this book needs no introduction to those who are acquainted with contemporary American theology. As Dwight Professor of Theology and Philosophy of Religion at Yale, Dr. Macintosh has published a number of volumes dealing with apologetics (*The Reasonableness of Christianity*), epistemology (*The Problem of Religious Knowledge*), ethics (*Social Religion*), etc. This book, which claims to be a companion volume with the last mentioned, is in many respects his best and certainly his most readable. It may be that the subject, *Personal Religion*, compelled the author to think, as the Barthians say, "existentially," for what we have here is the author's own religious faith presented in such a way as to give the impression of conviction and maturity. The book is divided into two parts. The first deals with the Principles of Personal Religion and is introduced by a biographical account of the nineteenth century descendants of John Cotton, the purpose being to indicate the strength and vitality of "old-time" religion, or more specifically the Puritan strain of Colonial America. This leads to a discussion of Modern Evangelicalism and Realism in Prayer. The second part has to do with the Propagation of Personal Religion, and here the subjects are Missions, the Church, Religious Education, and Evangelism Today and Tomorrow.

By evangelicalism, Macintosh has in mind the functional presentation of the Christian faith by which the Christian evangel can be made effective. This involves a discussion of such theological themes as Sin, Christ, Redemption, Conversion, and the Christian Life. The chapter on Prayer is an entity in itself and could be read with profit apart from the rest of the book. Ecumenicism, according to the author, though worthy of our full support, indicates, nevertheless, a weakness in modern Protestantism for it may be a sign of evangelical ineffectiveness, "the unity of indifference." In this connection there is praise for the Oxford Group Movement because of its insistence upon personal religion and evangelism and its tolerance in regard to doctrine and ecclesiastical forms and rites. The section dealing with Religious Education is for the most part an indictment of our modern confusion and bewilderment.

Theologically, Professor Macintosh takes a middle-of-the-road position in this book. That is not meant to disparage or belittle his theology, for he takes great pains to analyze the extremes he avoids. In fact, he is at his best when analyzing and criticizing extreme trends and movements. His own Christian faith is so much a matter of experience and life that he naturally suspects any definition of Christianity in terms of assent to particular doctrines. He goes out of his way to make this distinction clear, as for example, when he says of President Mackay's words, "the Christian faith is that God was in Christ," that this is "certainly one way of stating the Christian faith. But the *statement* of the faith, it should not be forgotten, is not itself the *faith*." Thus, Macintosh is wary of what he calls "hyper-Calvinism," Christological formulae, ecclesiastical sacraments, etc. But as a whole, the book is positive and affirmative, and best of all it stimulates to thought upon the great and fundamental issues of the Christian faith today.

HUGH THOMSON KERR, JR.

Our Eternal Contemporary, by WALTER MARSHALL HORTON. Harpers, New York, 1942, Pp. 175. $2.00.

We are told in the introduction to this book that there has been "a moratorium on the doctrine of Christ in American religious thought," and that "the times are opportune" now to call a halt. Will this volume, accordingly, be regarded as the end of one Christological era and the beginning of a new one? We hardly think so. It may well be questioned if anything like a moratorium on Christology has existed at all, and furthermore this book is not so much concerned with Christology as with what the subtitle indicates, "A Study of the Present-Day Significance of Jesus." The versatile and prolific professor at Oberlin has always been so much interested in the "contemporary" aspects of Christianity that it would be difficult for him, we imagine, to abide very long in the Christological archives of the past although such a sojourn

would be prerequisite for any thoroughgoing reinterpretation of the doctrine of Christ.

The structure of the book is familiar enough and the treatment rather commonplace. There are three main chapters, Jesus as Leader, Jesus as Saviour, and Jesus as Victor. The author says he is indebted to Karl Heim for these categories (the book is dedicated to Heim), but surely they are not unlike the Reformation doctrine of the *munus triplex*, Prophet, Priest, and King. Horton's evident purpose, reminiscent of T. R. Glover, P. Carnegie Simpson, etc., is to begin low and by gradual steps lead up to a lofty conception of Jesus as God-man. Thus, near the close of the book we read in a footnote (of all places!) that, "Christ now means for us: the divine power and wisdom that created the world, that spoke in parts and portions through the prophets and philosophers, that entered into sacrificial union with lost humanity in Jesus of Nazareth, that continued to act in the Church by the Spirit, and that shall yet act more powerfully in the world at large when He finds more room in human hearts." This language suggests that there is no obscuring of the difficult and theological aspects of Christology, and, to be sure, most of the pertinent issues are raised. But much of the writing is sketchy and unconvincing. For example, in dealing with the atonement the one "contemporary" problem worth raising is left unmentioned, namely, how can one appropriate for himself the redemptive Holy Love of God in the Cross of Christ? Again, we are left somewhat in doubt as to the ultimate significance of Jesus, that is to say, His uniqueness. If, as Horton says, "Christians themselves believe that the divine Word pervades all places and is accessible to all peoples," then what can we conclude about the finality or absoluteness of Christianity? This certainly is an important as well as a "contemporary" question. Horton's unwillingness to face it is partly explained, perhaps, by his inability to appreciate Barth's Christology (p. 23), or his failure to mention Brunner's *The Mediator*. Although this review has been largely critical, it goes without saying that this latest Horton volume makes good reading and deserves wide circulation. Those who are following the author's theological pilgrimage may find some further clue in a closing sentence, "I am led to classify myself as a liberal Catholic in the Evangelical Protestant camp."

HUGH THOMSON KERR, JR.

The Spiritual Life, by EDGAR SHEFFIELD BRIGHTMAN. Abingdon-Cokesbury, New York, 1942. Pp. 213. $2.00.

This book contains the Cole Lectures delivered at Vanderbilt last year by the well known Professor of Philosophy at Boston University. Dr. Brightman has already written a number of useful volumes of which *A Philosophy of Religion*, 1940, perhaps best illustrates his dual interest in philosophy and theology. This present book undertakes by means of philosophical inquiry to determine the meaning and significance of the word "spirit," one of the commonest words in the religious vocabulary and, unfortunately, one of the vaguest. It is obvious that the word is used in a variety of ways. We speak of a person with certain gay and reckless traits as having high spirits, or we speak of a ghost as a spirit, or for some spirit is associated with intoxicating drink, while in the religious vocabulary the word stands for something divine. Is it possible, therefore, to bring all these uses of the word down to a common denominator so that we can understand the essential meaning of this important word? The author is not much interested in such a reduction, but he feels that multiple definition of the word will ultimately result in clearer understanding. To this end we read in various places that spirit is: the breath and power of life, faith in the inseparable union between existence and value, conscious (as well as powerful, noble, rich, courageous) experience, experience of freedom, rational experience, personal experience, a potentiality of the person, a system of personal values, the upward movement of the universe, and finally, "The last word of spirit is Victory." Some of these definitions involve a good deal of philosophical discussion, as when we read that "Personality is the total life of consciousness, good, bad, indifferent; concerned with ends, means, or dreaming; rational, irrational, or neutral. Spirit refers to the ideal aspects of personality, and especially to the actual realization of a person's potential values." This sort of thing will strike many as inexcusable in spite of the author's contention that "technical philosophical language" helps him "to be unusually clear and exact." The question is, Can a difficult word like spirit be clarified by means of words just as ambiguous? Somehow we do not seem to get very far with Dr. Brightman as he guides us through the various chapters which tell of spirit as personal, social, divine, developing, and free. The multiplication of definitions tends to confuse rather than clarify. One reason, we believe, for this confusion is the author's unexplained avoidance of the specifically Biblical use of the word spirit. The important and highly complex Hebrew and Greek etymologies are restricted to a paragraph, and although there is a chapter on "Spirit as Divine" this is not exactly a discussion of what the Christian tradition has always called the Holy

Spirit. If the Biblical approach to the subject had been honestly and carefully treated, much of the philosophical discussion would have been immeasurably strengthened. But the book is well worth reading because even if it does not solve, it certainly illustrates, the vagueness of the word spirit.

HUGH THOMSON KERR, JR.

The Servant of the Word, by HERBERT H. FARMER. Scribner's, 1942. 152 pp. $1.50.

This volume of Warrack Lectures is by the professor of theology at Westminster Seminary (Presbyterian) in Cambridge, England, where he succeeded Dr. John Oman. For four years previously Dr. Farmer taught at Hartford Seminary. In 1935 he delivered at our Commencement a noteworthy address, "Kings and Priests unto God."

Dr. Farmer has written three other strong books; e.g., *The Healing Cross* (sermons). The American edition of the new volume about preaching is proving still more popular in the States. When the book first came from abroad I felt with President Henry S. Coffin: "This is one of the most valuable books I have ever read." It might be still better if slightly longer. A more exact title would be *The Preaching of the Word.*

The English theologian is concerned about the use of doctrine in the pulpit. Instead of vague theories, fervent pleas, or heated scoldings, there is practical guidance. The first chapter, "The Rediscovery of Preaching," is on "the most central and distinctive trend in contemporary Christian theology." The second is about "The I-Thou Relationship." That sounds like what is loosely called Barthianism, but Dr. Farmer does his own thinking. He relies little on the use of paradox. Although he has read widely, he quotes little, as compared with current books in the States.

Homiletically, the most useful chapters are the third and fourth, on "Preaching as Personal Encounter," and "The Need for Concreteness." Where else can one find so much sound wisdom and strong leadership in brief compass? If many a young minister will digest these two chapters, and carry them out in daily study, there will be in many a pulpit new power and radiance.

The closing discussion is about "The Message and the Contemporary Mind." Here is truth high as heaven and broad as earth, all employed for the uplift of the man in the pew. Gone is the old conception of doctrinal preaching as a succession of bloodless abstractions, and the newer way of substituting essay-like prettiness for Gospel power. In short, the need is for less man-centered pulpit work, and more preaching about God in human experience, through Christ and the Cross.

ANDREW W. BLACKWOOD

Six Kings of the American Pulpit, by CLARENCE EDWARD MACARTNEY. Westminster Press, 1942. 210 pp. $1.50.

Dr. Macartney is at his best in the field of biography. His Stone Lectures, *Sons of Thunder,* were among the most popular in all that series. The present book consists of the Smyth Lectures at Columbia Seminary. There are six studies, five of which deal with brilliant men of the type known as "pulpit orators."

The author has done well what he has undertaken. The choice of facts is excellent. The style is masculine; it has life and motion. The young hearers must have gained new zest for reading biography. Perhaps some of them will later help to restore the prestige of Presbyterians in writing books.

The chief question relates to the selection of the "Six Kings." Only one, Phillips Brooks, was in a real sense a pastoral preacher. George Whitefield, not an American, was an itinerant evangelist second to none. Matthew Simpson was a peripatetic pulpit orator unexcelled. Henry Ward Beecher was a settled pulpit orator and perhaps a genius. T. DeWitt Talmadge was a somewhat lurid preacher whose congregation melted away when he moved elsewhere. William Jennings Bryan was a Christian layman, with rare power in moving an audience Godward.

Many a congregation now would give almost everything in sight if it could secure such a star. Meanwhile there have been men of talent, not genius, whose influence over the American pulpit has been less conspicuous but more abiding. Among them, with Phillips Brooks, have been Jonathan Edwards, Horace Bushnell, Dwight L. Moody, Washington Gladden, and Charles E. Jefferson. We may not agree with the theology of such a man as Bushnell, but every young student of American church history ought to know the facts about those who have helped to form the traditions and ideals of the American pulpit.

ANDREW W. BLACKWOOD

Can Religious Education Be Christian? By HARRISON S. ELLIOTT. New York, Macmillan Co., 1940. Pp. xi, + 338. $2.50.

The minister and Christian educator who would understand the present situation in Christian educational philosophy, which has been

precipitated by the resurgence of theology, should read this book in connection with that of H. Shelton Smith, entitled, *Faith and Nurture.*

Dr. Elliott holds to a functional conception of religion and to a thorough-going educational method. He is a bold and logical critic of neo-orthodoxy and orthodoxy, in all their forms. He eschews any type of authoritarianism which is based upon a once-for-all revelation which is transmitted by even the most modern methods. He claims that authoritarian Christian nurture is not Christian and it is not educational.

He traces the conflict between two conceptions of Christianity and their resulting methods through the history of Christianity, and finds in Protestantism an emphasis upon personal freedom, individual judgment, the ever-changing nature of Christianity and its relation to life. His emphasis is upon the Jesus of history and against any attempt to find in Christianity a single continuity which should be perpetuated. True Christianity is for him a liberalism which is grounded in the interaction between man and God in actual experiences and situations. Thus Elliott's religious education claims the name "Christian" because it is set primarily in growing experience, and not in the historic formulations of Christian faith. Thus Elliott answers the question posed in the title of his book with a well-reasoned affirmative, for only when Christianity is religious, that is, related to creative experience and social development, is it true. This "religious" kind of Christianity, says Elliott, is relevant, creative, ever-changing and evolving.

Modern religious education is thus a part of progressive education. It is experience-centered. God and man meet each other in the immediate present. The first concern of religious education is not the text but the growing experience of the pupil through the pupil's social interactions. Such education uses the resources of the past, of which Jesus Christ and the values of the Christian tradition are "supreme." Thus the unity of knowledge is emphasized over against the dualism [sic?] of orthodoxy. Acceptance of creeds, of the finality of Jesus Christ, of the unity of the Bible, contradicts the original Protestant position of individual freedom, and the creative educational method. Scientific and religious discoveries are the same in kind. Religious education has no fixed content. All education may be termed religious if it furthers "Christian" individual and social values.

Elliott touches many points in his treatment, such as the interpretation of Christianity in the light of historical developments within changing cultures, the use and nature of the Bible, the nature of ethics, worship and human knowledge, social reconstruction, and other subjects.

There is much in this book which is of value. Christianity is experimental, experiential and relevant. We have no quarrel with Elliott's methodology. We accept the principles of interest and experience—in short, the functional approach in Christian nurture. Man is enabled to make responses to God in freedom. The Spirit makes revelation alive in hearts of faith.

The nub of our difference from his position is not in the realm of method or the employment of some authority. Elliott also has a faith; he makes a selection from the heritage of the race which he tries to make alive in the personalities he teaches. He, like all progressive educators, is dogmatic about some things! The real issue is in the interpretation of the nature of Christianity. True to the liberal tradition, Elliott makes Christianity a religion. He interprets Christian values in terms of divine immanence, human goodness, high humanistic naturalism. His Christianity is so educationally conditioned, as I see it, that he comes very near to denaturing it of its redemptive and revelatory nature. While he is strong in his emphasis upon psychology and education, he is weak on Christian theology. He misunderstands the nature of the Reformation, of orthodoxy and neo-orthodoxy. He lacks a rigorous method in scientific and historical thinking regarding the facts of Christian history. It also seems to me impossible to arrive at the end-products which Elliott seeks in life without taking into more serious consideration the great historic realities of Jesus Christ, the Bible, the Church, and other elements which compose the Christian culture, through which alone these end-products may be effected. And while Christian education is "religious" education, I do not see how the religion Elliott holds in his educational philosophy can give him the right to answer the question he poses in the affirmative. The conclusion of this writer—known full well to his friend Elliott—is that such a Christian religion would not be acceptable to the vast majority of persons who now adhere to the evangelical and Catholic Christian traditions. Is Elliott's *religious* education *Christian*?

ELMER G. HOMRIGHAUSEN

My Confirmation, A Guide for Confirmation Instruction, by THE BOARD OF CHRISTIAN EDUCATION AND PUBLICATION, THE EVANGELICAL AND REFORMED CHURCH. Philadelphia and St. Louis, 1942. Pp. 172. Teacher's Guide, 75c. (Pupil's Manual in paper, 45c; cloth, 60c.)

The union of the Reformed Church in the United States and the Evangelical Synod of North America has produced an excellent Hymnal and a Book of Worship. In this publication we have a guide to communicant instruction which is a new venture bound to meet with approval and success. Both communions of this union practice the rite of confirmation. In these manuals for leaders and pupils of communicant classes, baptism and confirmation are raised to their true importance and significance.

The contents deal with the Bible, its composition, contents and use; Christian beliefs; the Christian way of life; the Christian Church; Christianity in action; and the meaning of personal decision. The last chapter contains teaching plans, ways in which the class may be set up, and guidance for procedures with the course.

The genius of this book is that it combines theological doctrine with life and puts the truth in such a personal way that the book teaches itself. Theological terms are used but they are always explained. The Heidelberg Catechism is gently woven into the substance of this book and given its place, not so much as a book to be memorized but as a part of the heritage which ought to be known. The book contains a few masterpieces of Christian art, and provides home work for the pupil. There are several charts dealing with the Bible and the Church, and a supplementary page of tests. And the evangelistic note is felt throughout, for the emphasis is put upon decision and serious initiation of the pupil into the ongoing life of the Christian community.

To be sure, this book is written from the denominational point of view, but it may be easily adapted to Presbyterian use. There are theological elements which I wish had received a more decisive emphasis. And I do not think the picture of the tree of Christianity (page 68) is accurate, which indicates that the Roman Church is the ongoing trunk of Christianity while the Reformed and Presbyterian Churches (and others) are a branch! Nor do I like the way in which Greek ways of thinking are made basic roots of the faith on a par with Jewish religion! Apart from these objections, and a few others—such as the small print of the book—this is the best available confirmation manual, whether Roman Catholic or Protestant. One should compare this with others, such as the following: W. D. Knight, Preparing Young People for Church Membership (Presbyterian), O. F. Nolde, Yesterday, Today and Tomorrow (Lutheran), H. L. Minard, We Learn about the Church (Disciples), L. H. Bugbee, Preparatory Lessons for Church Membership (Methodist), R. S. Lambert and F. S. Fender, Confirmation Made Easy (Episcopal), H. T. Kerr, My First Communion (Presbyterian), C. Venable, The Threshold of the Temple (Harpers), C. R. Erdman, Coming to the Communion (Presbyterian), W. D. Brown, My Confession of Faith (Half Moon. Reformed), T. Brinckerhoff, The Christian Faith and Life (Half Moon), and H. Wernecke, Christian Faith and Christian Living (Old Orchard).

ELMER G. HOMRIGHAUSEN

Teaching Religion in the Public School, by CONRAD A. HAUSER. New York, Round Table, 1942. Pp. 300. $2.00.

In 1924 Dr. Hauser published his doctor's dissertation, *Latent Religious Resources in Public School Education.* This is a popularization of that worthy book, bringing the thesis to grips with religious and educational developments which have taken place since that time.

Dr. Hauser is of that group, consisting of F. Ernest Johnson, Luther Weigle, W. S. Fleming ("God in Our Public Schools," 1942), and others, who feel that the separation of Church and state in American life should not mean a separation of religion from public education. The Supreme Court has declared this a Christian nation.

With the increasing realization of the danger of a secularized public education, Church and school educators are being brought closer together. If religion is the heart of education, how shall our children be properly educated without a knowledge of God? Week-day schools are coming into being in thousands of American communities, where pupils are dismissed or released from public schools to attend courses of religious instruction. In some communities the Christian and Jewish faiths are taught in the school buildings.

This volume seeks to show that modern society is largely secular and pagan primarily because religion is no longer central in the education of our children. Religion is essential to individual life and democracy. If religion is essential then it must be taught, and through the public educational system. Dr. Hauser also feels that our popular interpretation of religious freedom in terms of a freedom from all semblance of religion is false to life and to the Bill of Rights.

In his solution to the problem of teaching religion in the public schools—which shall be acceptable to Christians and Jews—he proposes several matters which should be infused into the school curriculum. These are: the religious foundations of democracy, the story of religion in the making of our communities, our history, our literature, our democracy, and the major elements

in our predominant faiths which are common to all.

There are chapters on the parochial schools, Jewish schools, week-day schools, and on the implication of such religious teaching in the schools for the Sunday School. He also deals with the necessity for expanding the present public school classroom to include the total interests of the community.

Dr. Hauser makes his case, especially in the first 180 pages of the book. Public schools through their controlling boards will have to face his challenge. Church leaders will do well not to press the schools into teaching religion specifically, but to help them do what many serious-minded officials and teachers would like to do. Cooperation is needed in this field. The present pressure on the schools, however, should not make the Churches feel they can get the schools and legislation to do their Christian educational work. (Churches could do more with Saturdays, Sundays and after-school hours than they do—witness the Jewish schools.)

On the other hand, Dr. Hauser has not answered the more knotty problems connected with the teaching of religion in the schools. In how far is a "non-sectarian" Christianity really Christian? Is it not a dangerous thing to have religion interpreted by school teachers who are not specialists? Are we not in danger of introducing a kind of religion into our schools which may be a subtle "religion of democracy"?

Yet, in spite of these and other thorny issues, this reviewer agrees with Dr. Hauser. Those who would study this problem (and we all should) can do no better than to read this thoughtful book by an expert who has spent his life in the field.

ELMER G. HOMRIGHAUSEN

Britons under Fire, by JOHN SUTHERLAND BONNELL, D.D. Harper and Brothers, New York, 1941. $2.00.

Dr. Bonnell was the first American clergyman to fly to Britain to see at first hand the impact of the Second World War on that great nation. He went at the invitation of the General Assembly of the Church of Scotland, and carried credentials as a fraternal delegate from the General Assembly of the Presbyterian Church in the U.S.A. He also was the bearer of greetings from other Christian groups. One notable letter, which he gives in the book, is that which his church session prepared.

One July evening shortly after his return it was our pleasure to hear from his own lips an outline sketch of that which was later incorporated into this fascinating book. When the book appeared we read it through without laying it aside. It is a straightforward account of a risky mission proposed for the noble end of strengthening the bands of sympathy and affection which unite America with Britain. The task was accomplished with soldierly precision, and this book is the report made of what was seen and heard.

Dr. Bonnell was particularly well fitted to be such a missioner. Born on Prince Edward Island, he saw front line service in France in 1914-1918 as a captain in the Canadian Artillery. In 1941 as pastor of the Fifth Avenue Presbyterian Church of New York he was a conspicuous representative of the land of his adoption and of Presbyterianism, which knows no geographical boundaries. Uniting in his own life and sympathy the interests at both ends of his air-flight, he became a most effective interpreter of the one to the other. The strategic value of his journey is best attested by the fact that upon his return dozens of ministers found such journeys necessary.

Dr. Bonnell landed in Great Britain at about the time when Rudolph Hess arrived from Germany. He attended the Assembly of the Scots Church and noted the strong tide of reversion from a pacifism which had marked that Church in former years. He called upon Cosmo Gordon Lang who was soon to relinquish his see of Canterbury. He had a brief visit with Dr. G. Campbell Morgan, that prince of pulpit expositors. Thus Dr. Bonnell touched that which was passing away.

The book recounts the many hopeful signs of the future. These signs have now been in part duplicated in this country as we have come to experience a year or more of actual warfare of our own. *Britons under Fire* makes an excellent case-book for those who are interested in the diagnosis of what war conditions do to church life and thought. It depicts a close-up of actual conditions of a particular period. It is a snapshot of Great Britain in June 1941. Its immediacy is its greatest claim to permanent value. Many other things have happened since, public figures have changed, new events have crowded out the older. To turn to this journal which Dr. Bonnell prepared in August 1941 is an intensely valuable exercise for correcting one's range-sights for events in 1943. It gives a vivid perspective because it is such a careful and accurate reading.

STEWART M. ROBINSON

Elizabeth, N.J.

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